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A CHOIR-BOOK

OF THE

OFFICE

OF

HOLY COMMUNION

EDITED BY

J. STAINER.

LONDON & NEW YORK
NOVELLO, EWER AND CO.

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PREFACE.

THE following account of the sources of the plain-song and other musical settings given in this Choir-book may be useful for reference.

The *Kyrie*, *Credo*, *Sanctus*, *Gloria*, *Agnus Dei*, and *Benedictus* are from Marbecke's Prayer-book of 1550, as reprinted cheaply by Messrs. Novello, under the editorship of Dr. Rimbault. But in all cases the notation of the Rev. T. Helmore has been adopted. No one who has ventured into the domain of plain-song can fail to express his indebtedness and gratitude to this accomplished musician for his labours in this branch of church music. The sources collated by Mr. Helmore are mentioned on p. 8 of his "Fuller Directory of the Plain-Song of the Holy Communion Service," a most valuable work which ought to be widely known.* The Editor is, however, responsible for the harmonisation of these and of all other melodies in this Choir-book.

The melody of the Confession is similar to the Lectionary Tone † and is taken from the ancient *Confiteor* (of the Pontifical Mass), as printed in Guidetti's *Directorium Chori*, Rome 1624, *also* in Pustet's edition of the same work (Ratisbon, 1874); it will be found on p. 33 of the "Manual of Instructions on Plain Chant," by the Rev. James Jones, published in 1845; also on p. 157 of "Les vrais principes du Chant Grégorien," published at Malines in 1845. It is also given in the "Magister Choralis," by the Rev. Francis Xavier Haberl, p. 155. An interesting explanation of the notes intervening between the reciting-note and the final fall of a fifth in this form of the *Confiteor* may be read in Father Pothier's "Les Mélodies Grégoriennes," p. 262. It was sung (in conjunction with Helmore's version of Marbecke) for many years at the admirable choral services in Merton Chapel, Oxford, which, under the direction of the late Rev. Leighton George Hayne and the Rev. H. W. Sargent, kept alive the true spirit of Gregorian music; but the copies were only lithographed, and it was merely described as "ancient," no reference whatever being made to its source or authority.

Another simple form of *Lection* is illustrated by the melody of the sentences "Come unto me," &c., in which (after the usual fall and rise of a minor third

---

* Published by Novello, price sixpence.

† See pp. 4-6 of Helmore's "Fuller Directory," and p. 109 of the same author's "Primer of Plain-Song."

when stating the source of the words) there is uniformly a fall of a semitone for the comma, of a minor third for a semicolon, and of a fifth for the full stop. These sentences do not, as it happens, contain either a colon or a note of interrogation, otherwise they would be represented by the fall of a fourth, and by a semitone down and up respectively.

The melody of the *Sursum Corda* and *Prefaces* is to be found in almost every Missal with musical notes, including the Sarum Missal.

The *Lord's Prayer* is from Marbecke; the version here adopted from Pickering's fac-simile is given on p. 23 of Helmore's "Fuller Directory," where may be found other forms of the *Pater Noster*.

Space will not admit of any discussion on the exact relation between Marbecke's music and the ancient plain-song, but the reader is referred for some useful hints to the preface of Dyce's "Prayer-book with Plain Tune," published in 1843.

The extended *Amen*, or *Sevenfold Amen* given at the close of the *Prayer of Consecration* and after the *Blessing*, was composed by the editor expressly for use in St. Paul's Cathedral, when he was preparing this Choir-book at the request of the Dean and Chapter.

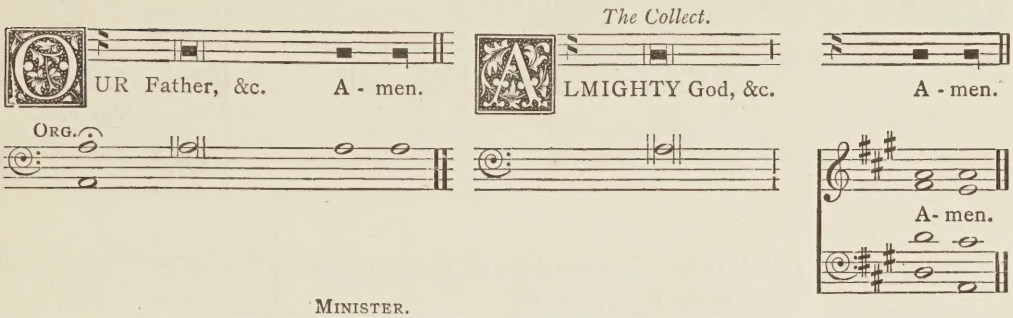
J. S.

5, Amen Court, Easter, 1883.

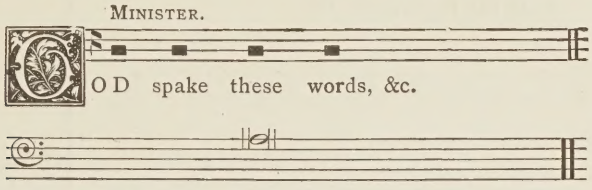
Holy Communion.

The Introit being ended, the Priest shall say,

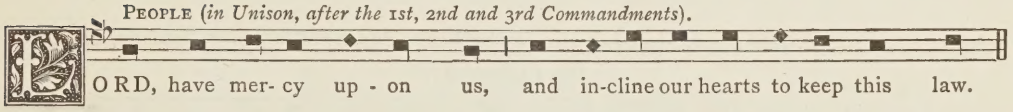
The Collect.



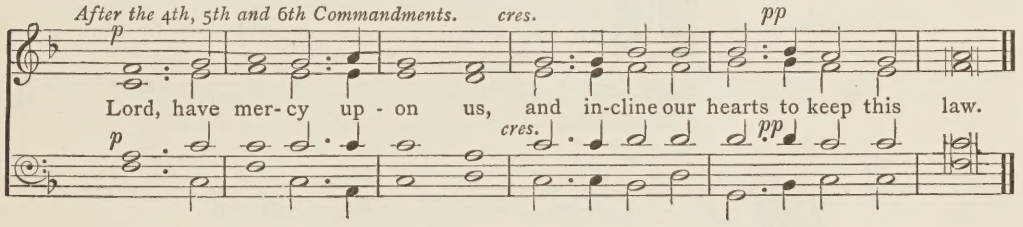
MINISTER.



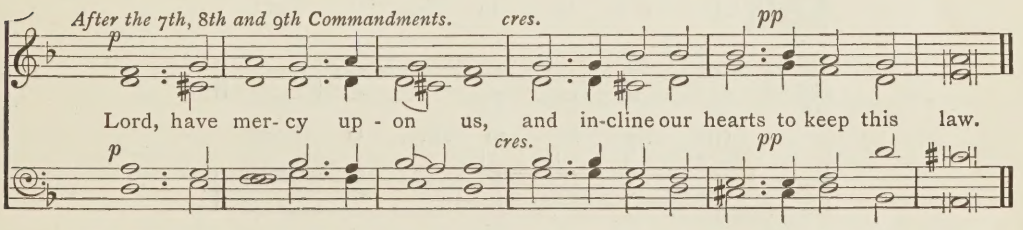
PEOPLE (*in Unison, after the 1st, 2nd and 3rd Commandments*).



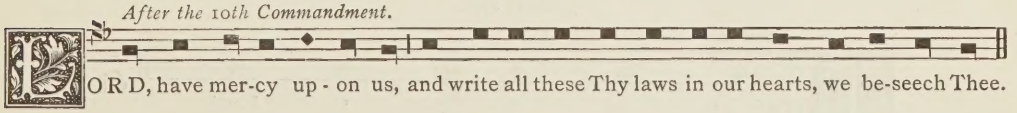
After the 4th, 5th and 6th Commandments.



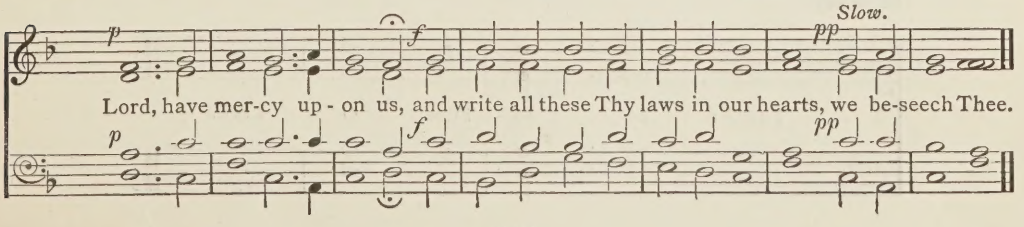
After the 7th, 8th and 9th Commandments.



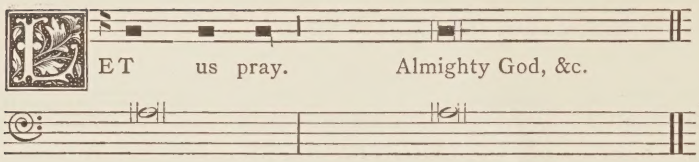
After the 10th Commandment.

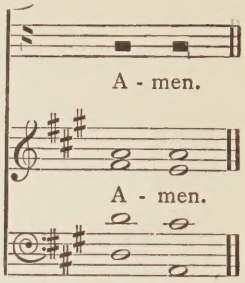


Slow.

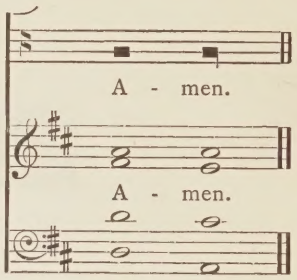


Then shall follow one of the two Collects for the Queen.



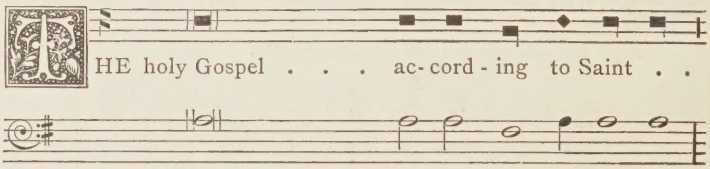


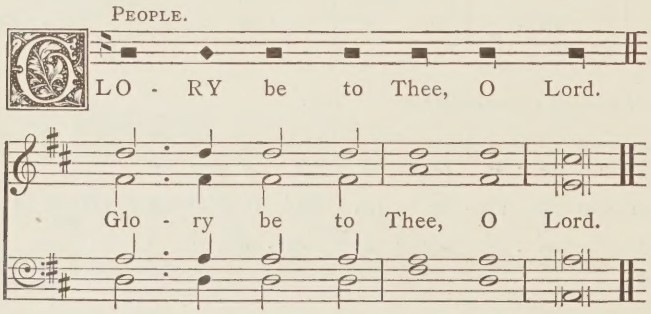
*Then shall be said the Collect for the day (on Monotone, or with the Inflections.)**



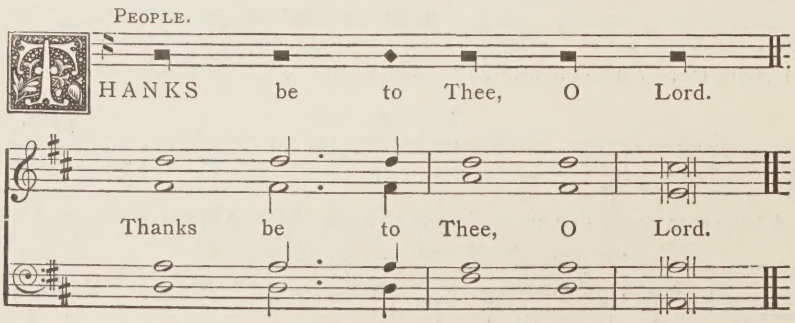
*And immediately after the Collect the Priest shall read the Epistle (on Monotone, or using the Inflection).**

And then shall he read the Gospel, saying,

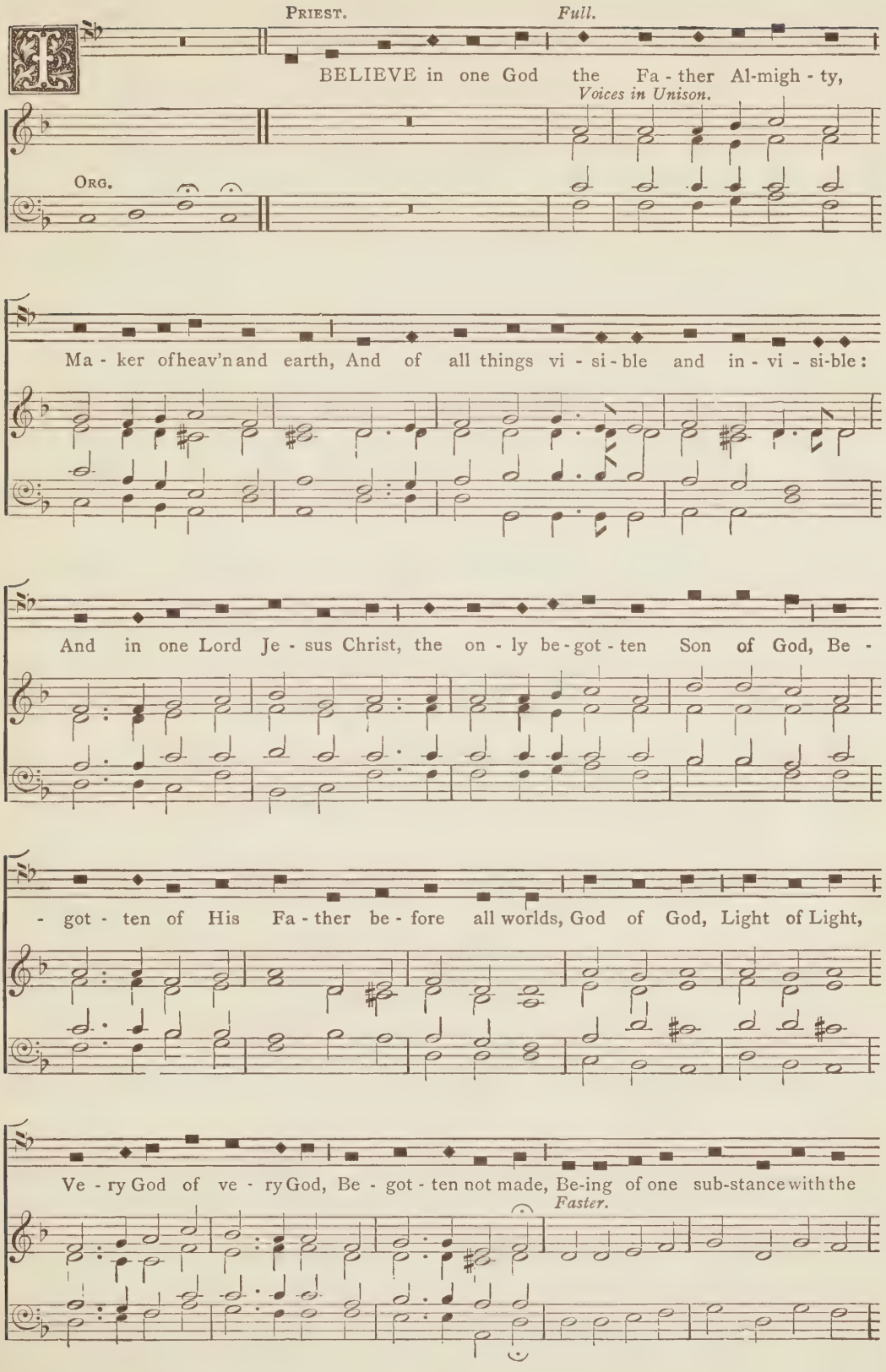
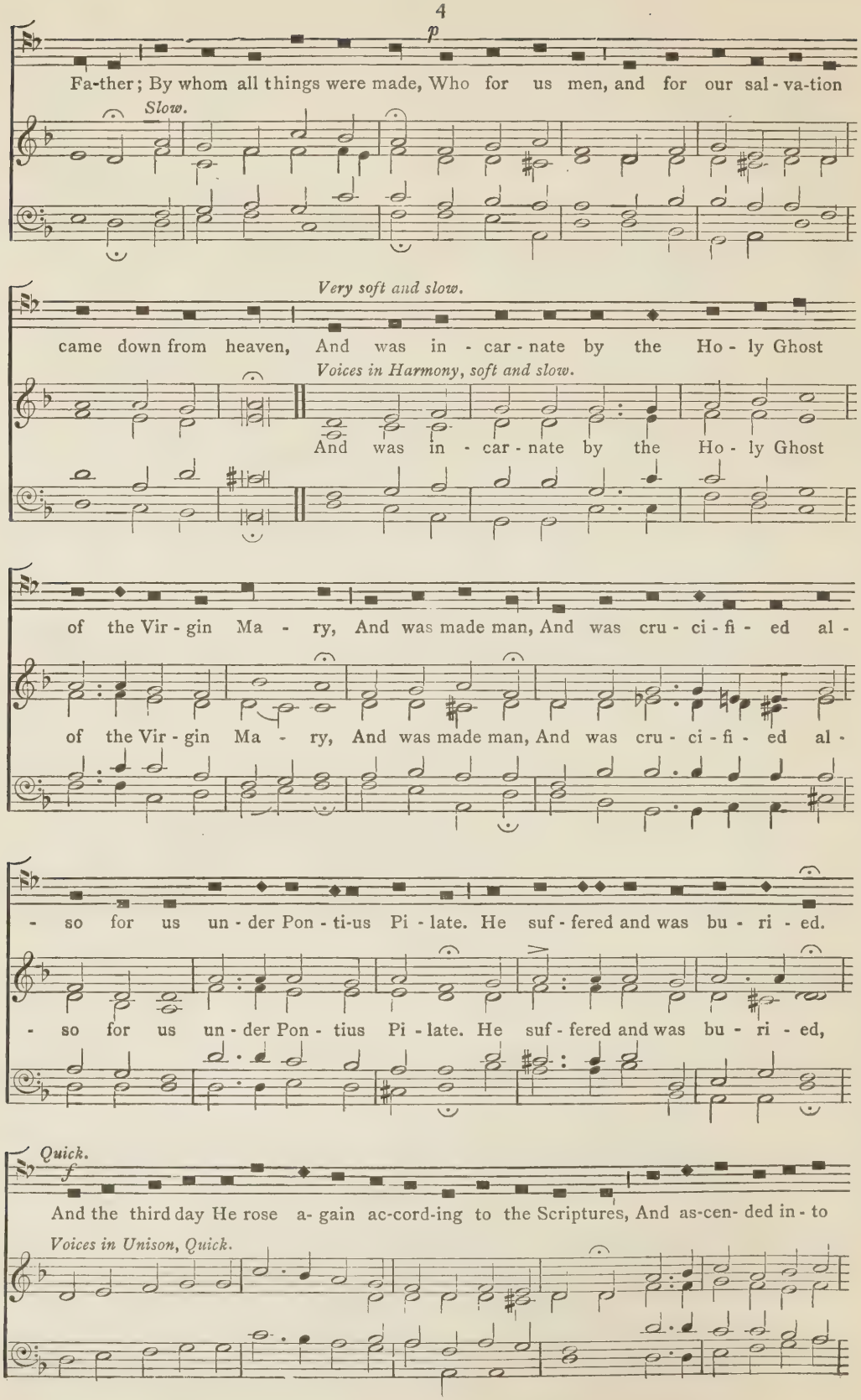
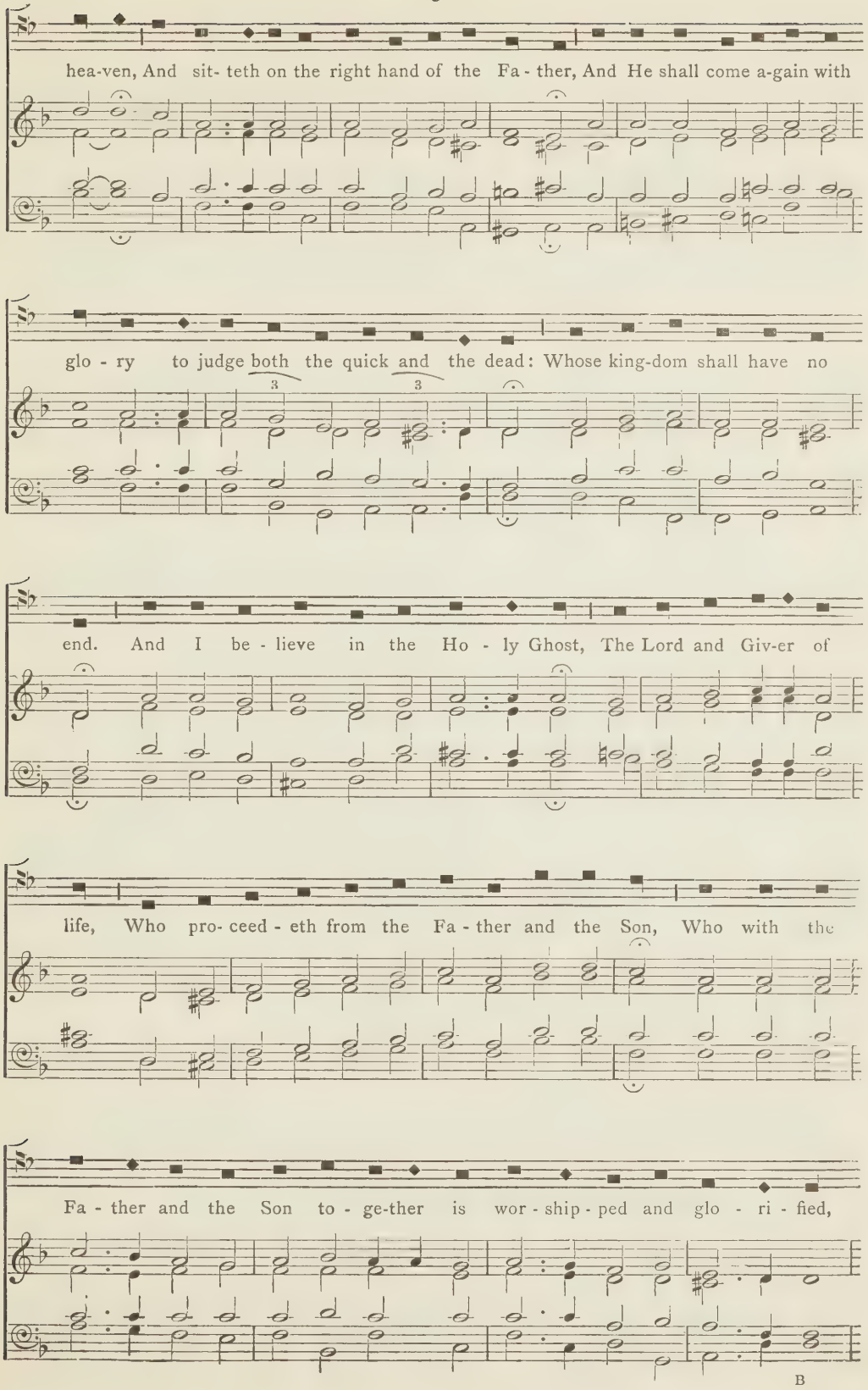
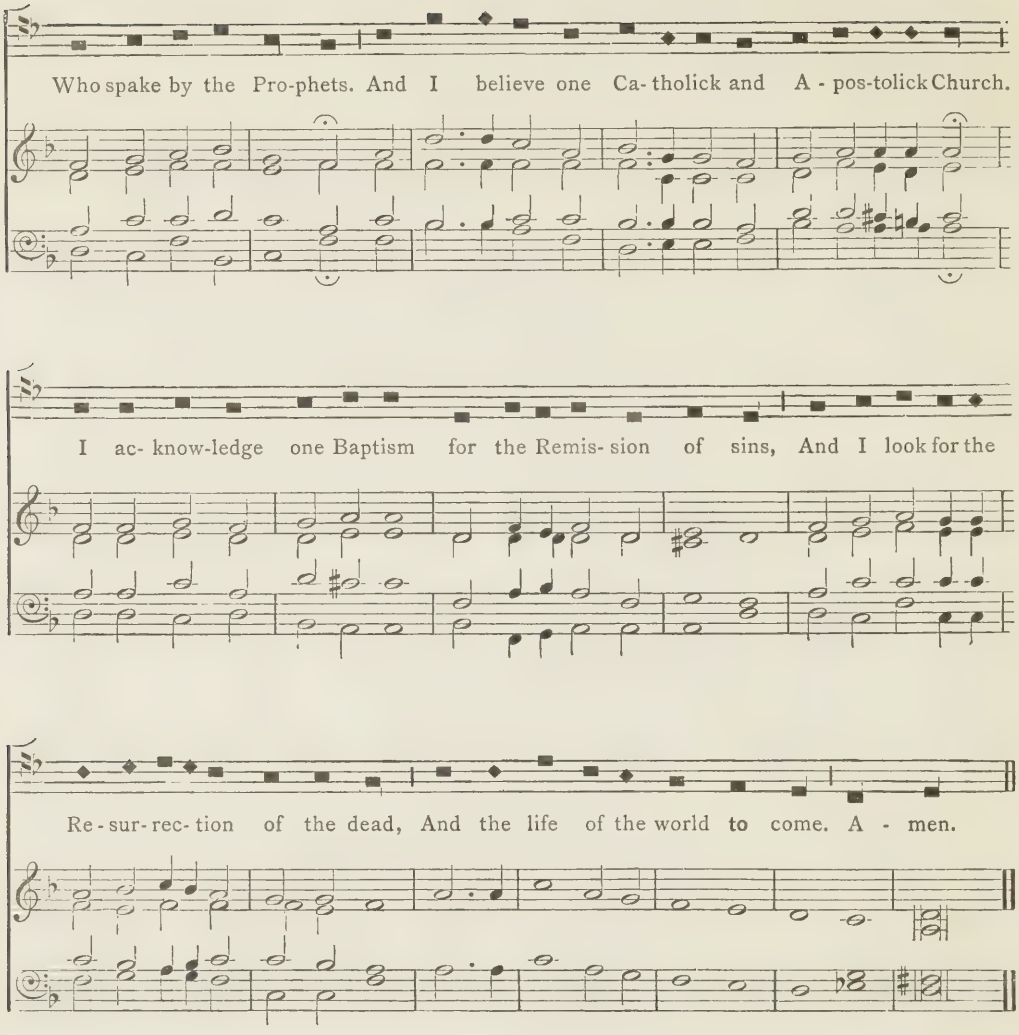




When the Gospel has been said (on Monotone, or with the proper Inflections), the people shall say,*



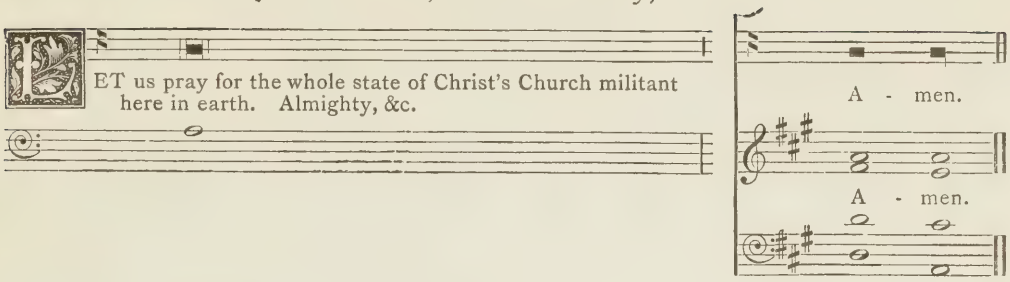
* See Appendix.

The Creed.

PRIEST.
Full.
BELIEVE in one God the Fa - ther Al-migh - ty,
Voices in Unison.
ORG.
Ma - ker of heav'n and earth, And of all things vi - si - ble and in - vi - si - ble:
And in one Lord Je - sus Christ, the on - ly be - got - ten Son of God, Be -
- got - ten of His Fa - ther be - fore all worlds, God of God, Light of Light,
Ve - ry God of ve - ry God, Be - got - ten not made, Be-ing of one sub-stance with the
Faster.

p
Fa-ther; By whom all things were made, Who for us men, and for our sal-va-tion
Slow.
Very soft and slow.
came down from heaven, And was in-car-nate by the Ho-ly Ghost
Voices in Harmony, soft and slow.
And was in-car-nate by the Ho-ly Ghost
of the Vir-gin Ma-ry, And was made man, And was cru-ci-fi-ed al-
of the Vir-gin Ma-ry, And was made man, And was cru-ci-fi-ed al-
-so for us un-der Pon-ti-us Pi-late. He suf-fered and was bu-ri-ed.
-so for us un-der Pon-tius Pi-late. He suf-fered and was bu-ri-ed,
Quick.
f
And the third day He rose a-gain ac-cord-ing to the Scriptures, And as-cen-ded in-to
Voices in Unison, Quick.

hea-ven, And sit- teth on the right hand of the Fa - ther, And He shall come a-gain with
glo - ry to judge both the quick and the dead: Whose king-dom shall have no
end. And I be - lieve in the Ho - ly Ghost, The Lord and Giv-er of
life, Who pro- ceed - eth from the Fa - ther and the Son, Who with the
Fa - ther and the Son to - ge-ther is wor - ship - ped and glo - ri - fied,

Who spake by the Pro-phets. And I believe one Ca-tholick and A-pos-tolick Church.
I ac-know-ledge one Baptism for the Remis-sion of sins, And I look for the
Re-sur-rec-tion of the dead, And the life of the world to come. A-men.

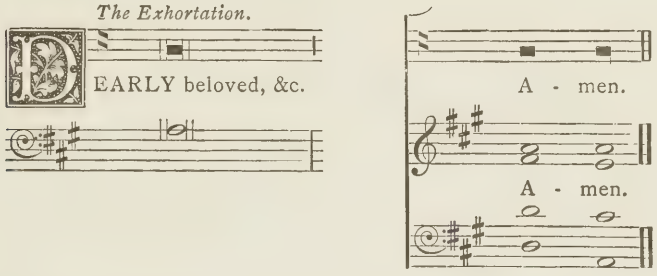
The Offertory.

Then shall the Priest return to the Lord's Table, and begin the Offertory, the Choir singing as appointed for the day.

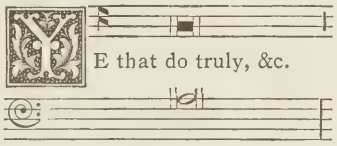
After which done, the Priest shall say,



The Exhortation.

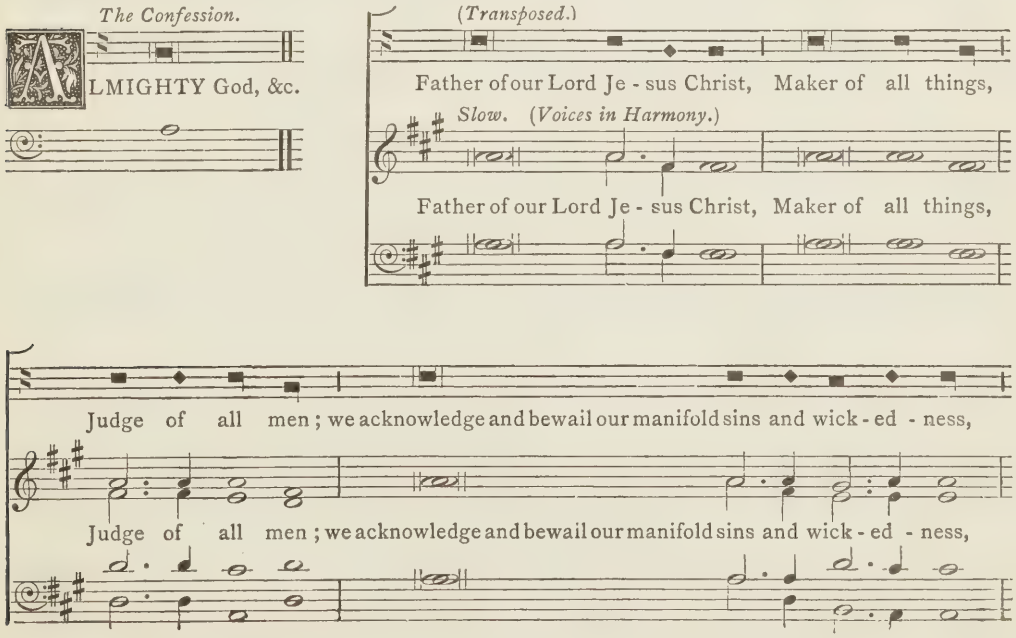
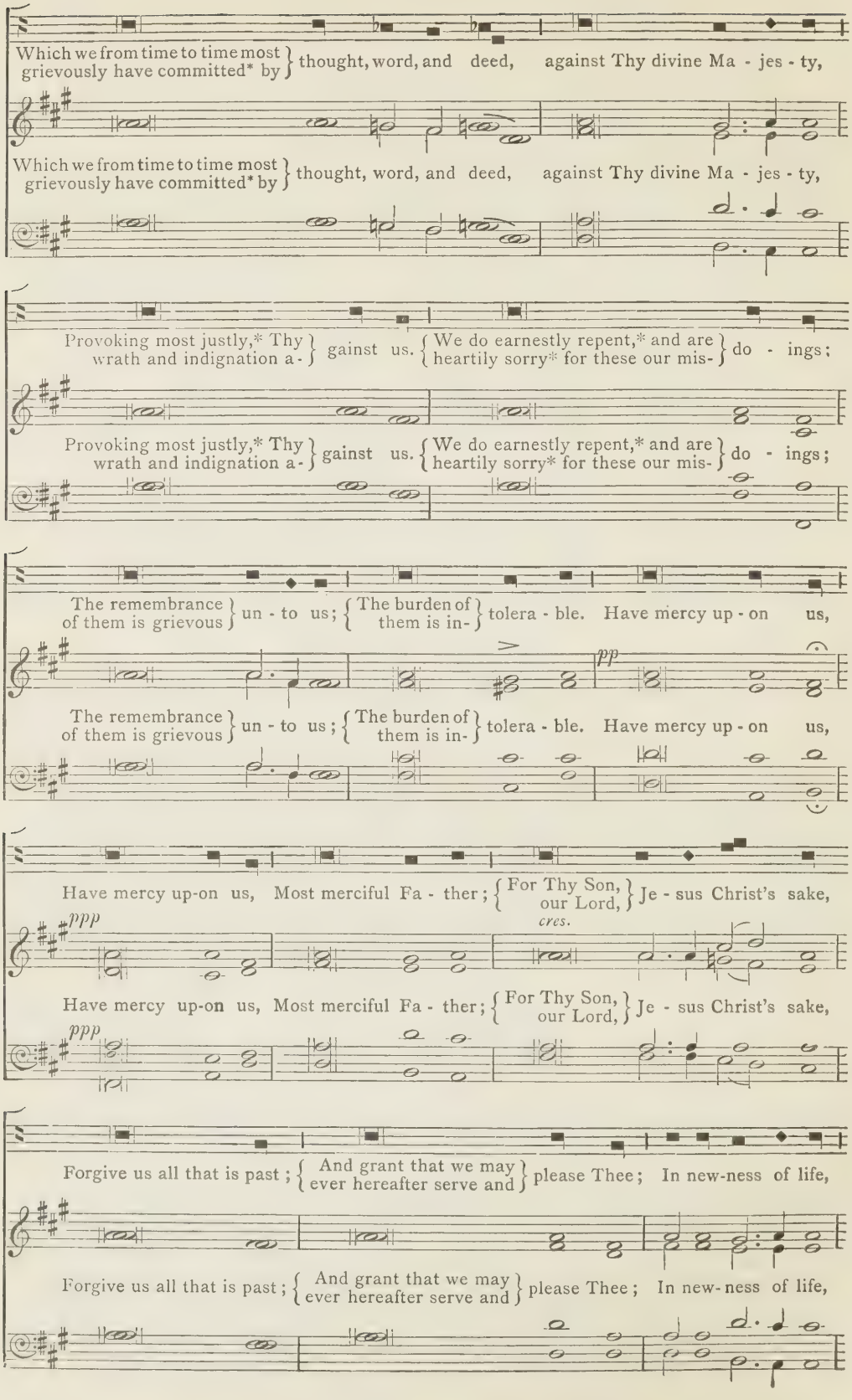


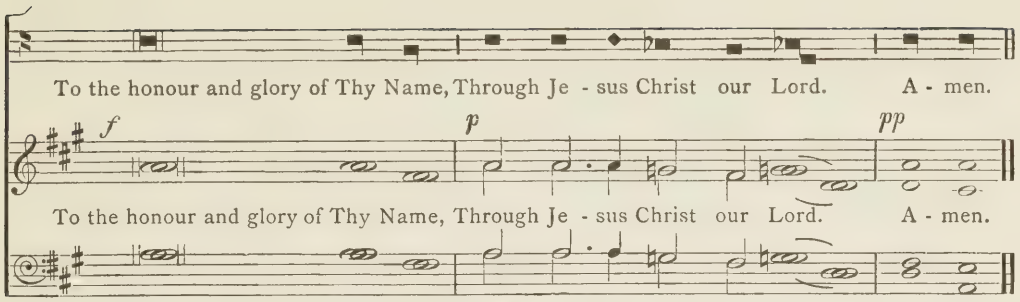
Then shall the Priest say to them that come to receive the Holy Communion,

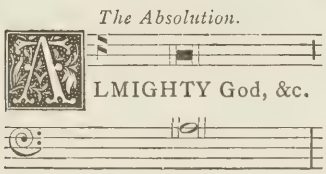
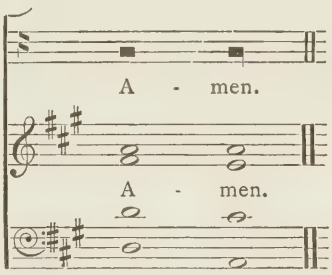


Then shall this general Confession be made, all humbly kneeling upon their knees,

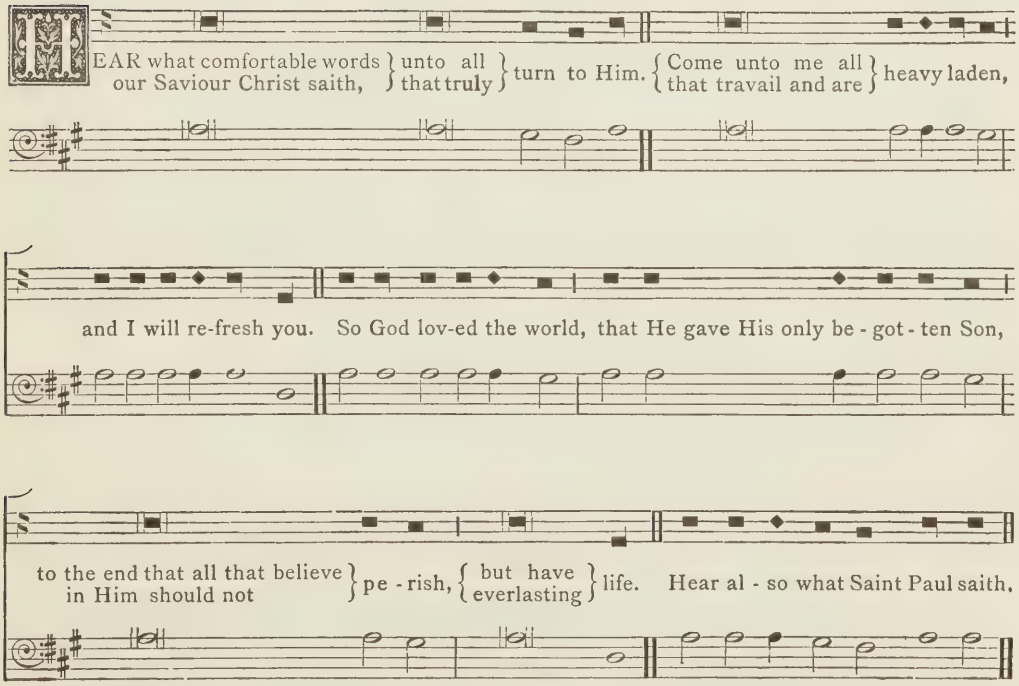
The Confession.

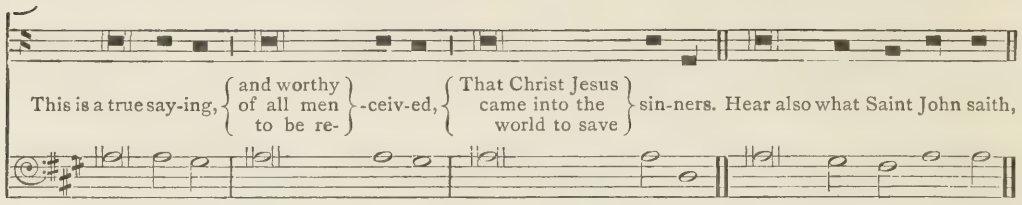

ALMIGHTY God, &c.
(Transposed.)
Father of our Lord Je - sus Christ, Maker of all things,
Slow. (Voices in Harmony.)
Father of our Lord Je - sus Christ, Maker of all things,
Judge of all men; we acknowledge and bewail our manifold sins and wick - ed - ness,
Judge of all men; we acknowledge and bewail our manifold sins and wick - ed - ness,

Which we from time to time most grievously have committed* by thought, word, and deed, against Thy divine Ma - jes - ty,
Which we from time to time most grievously have committed* by thought, word, and deed, against Thy divine Ma - jes - ty,
Provoking most justly,* Thy wrath and indignation a - gainst us. We do earnestly repent,* and are heartily sorry* for these our mis- do - ings;
Provoking most justly,* Thy wrath and indignation a - gainst us. We do earnestly repent,* and are heartily sorry* for these our mis- do - ings;
The remembrance of them is grievous un - to us; The burden of them is in- tolera - ble. Have mercy up - on us,
pp
The remembrance of them is grievous un - to us; The burden of them is in- tolera - ble. Have mercy up - on us,
Have mercy up-on us, Most merciful Fa - ther; For Thy Son, our Lord, Je - sus Christ's sake,
ppp
cres.
Have mercy up-on us, Most merciful Fa - ther; For Thy Son, our Lord, Je - sus Christ's sake,
ppp
Forgive us all that is past; And grant that we may ever hereafter serve and please Thee; In new-ness of life,
Forgive us all that is past; And grant that we may ever hereafter serve and please Thee; In new-ness of life,

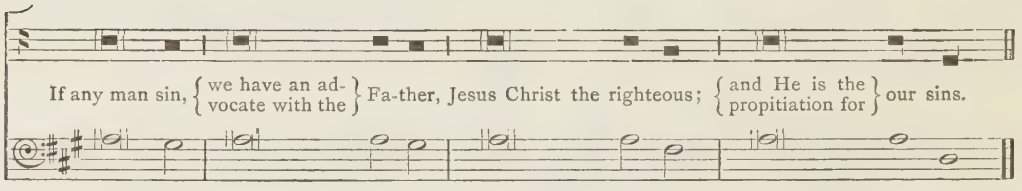

To the honour and glory of Thy Name, Through Je - sus Christ our Lord. A - men.
f
p
pp
To the honour and glory of Thy Name, Through Je - sus Christ our Lord. A - men.

The Absolution.



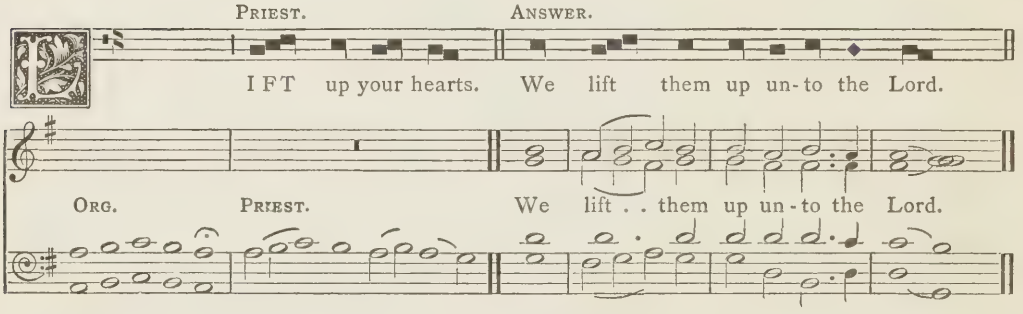
Then shall the Priest say,

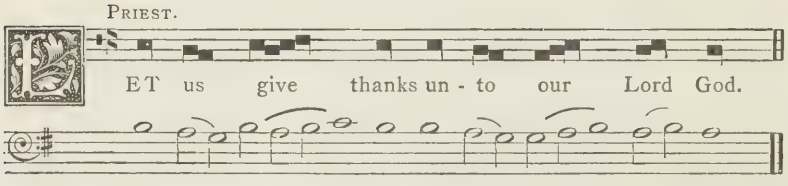

HEAR what comfortable words our Saviour Christ saith, unto all that truly turn to Him. Come unto me all that travail and are heavy laden,
and I will re-fresh you. So God lov-ed the world, that He gave His only be - got - ten Son,
to the end that all that believe in Him should not pe - rish, but have everlasting life. Hear al - so what Saint Paul saith,

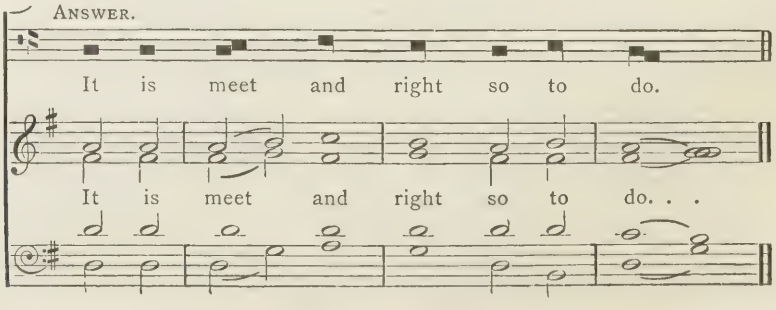

This is a true say-ing, { and worthy / of all men / to be re- } -ceiv-ed, { That Christ Jesus / came into the / world to save } sin-ners. Hear also what Saint John saith,

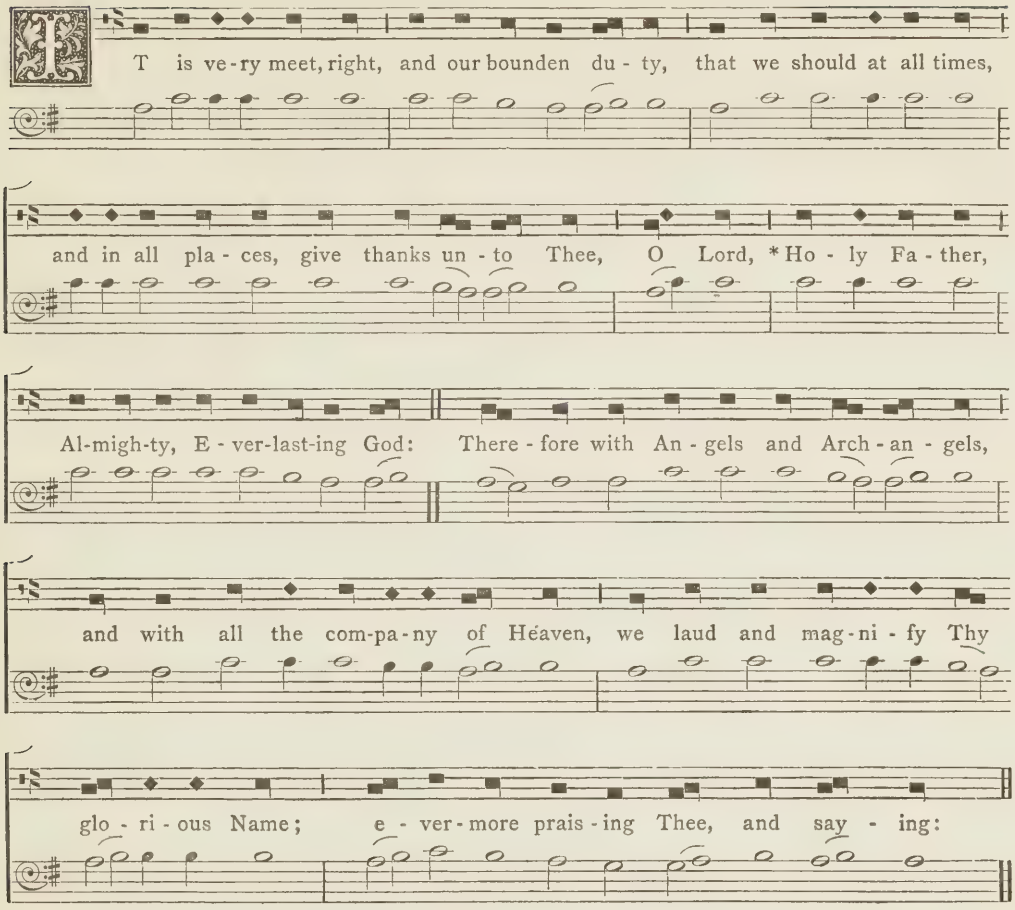


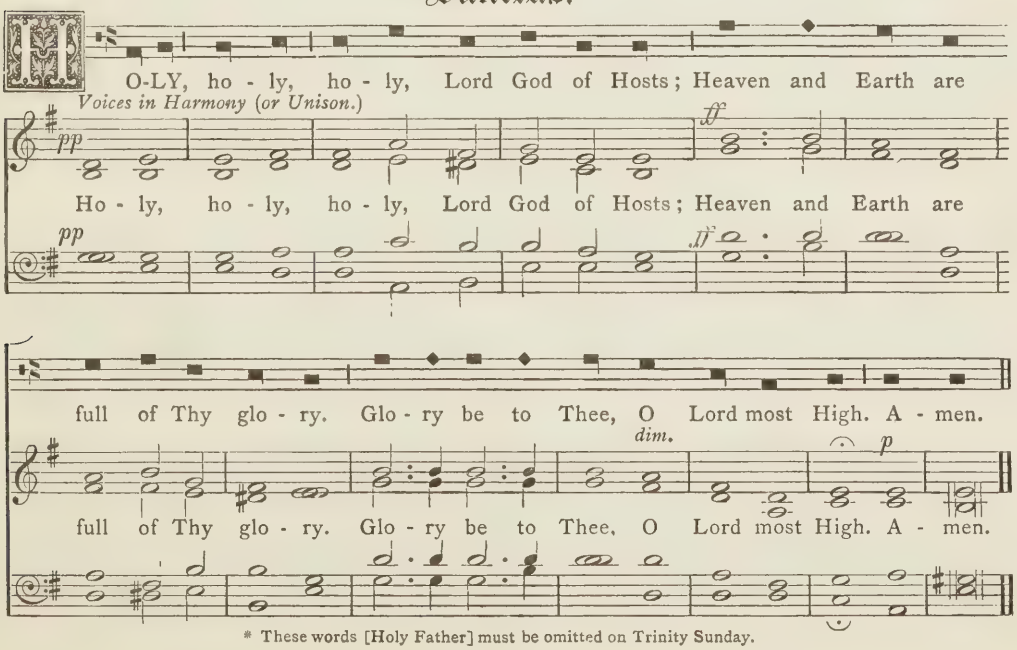
Sursum Corda.







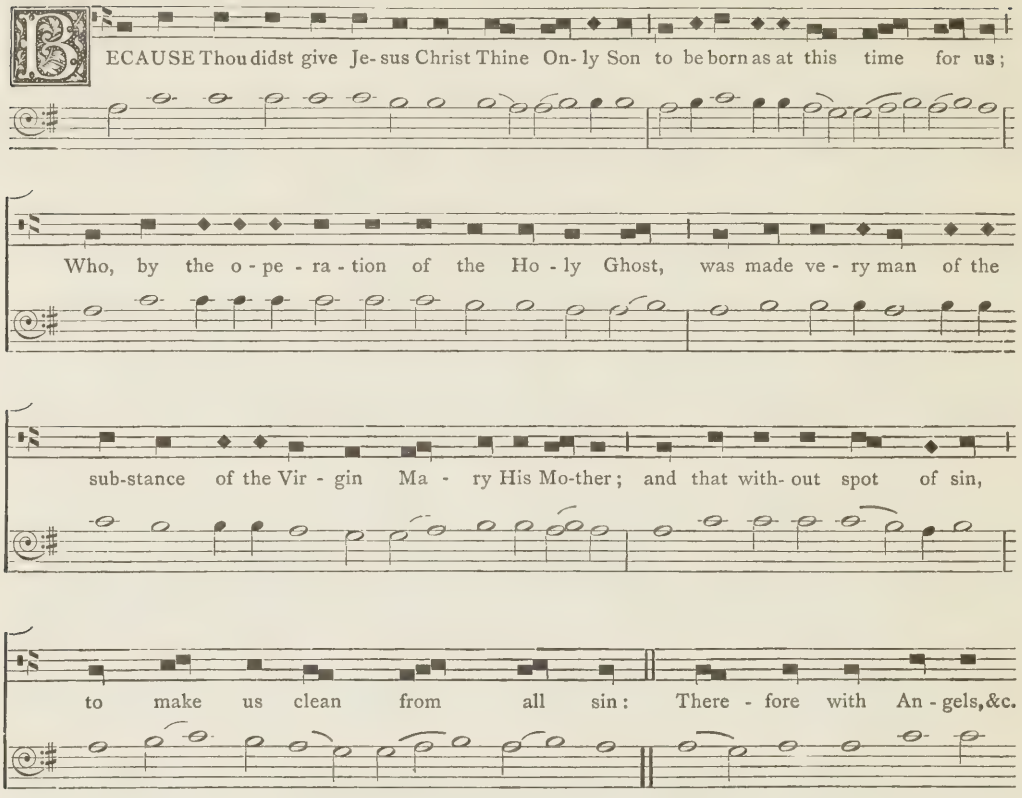
Then shall the Priest turn to the Lord's Table and say,

IT is ve-ry meet, right, and our bounden du-ty, that we should at all times,
and in all pla-ces, give thanks un-to Thee, O Lord, *Ho-ly Fa-ther,
Al-migh-ty, E-ver-last-ing God: There-fore with An-gels and Arch-an-gels,
and with all the com-pa-ny of Heaven, we laud and mag-ni-fy Thy
glo-ri-ous Name; e-ver-more prais-ing Thee, and say-ing:

Sanctus.

HO-LY, ho-ly, ho-ly, Lord God of Hosts; Heaven and Earth are
Voices in Harmony (or Unison.)
pp
ff
Ho-ly, ho-ly, ho-ly, Lord God of Hosts; Heaven and Earth are
pp
ff
full of Thy glo-ry. Glo-ry be to Thee, O Lord most High. A-men.
dim.
p
full of Thy glo-ry. Glo-ry be to Thee, O Lord most High. A-men.

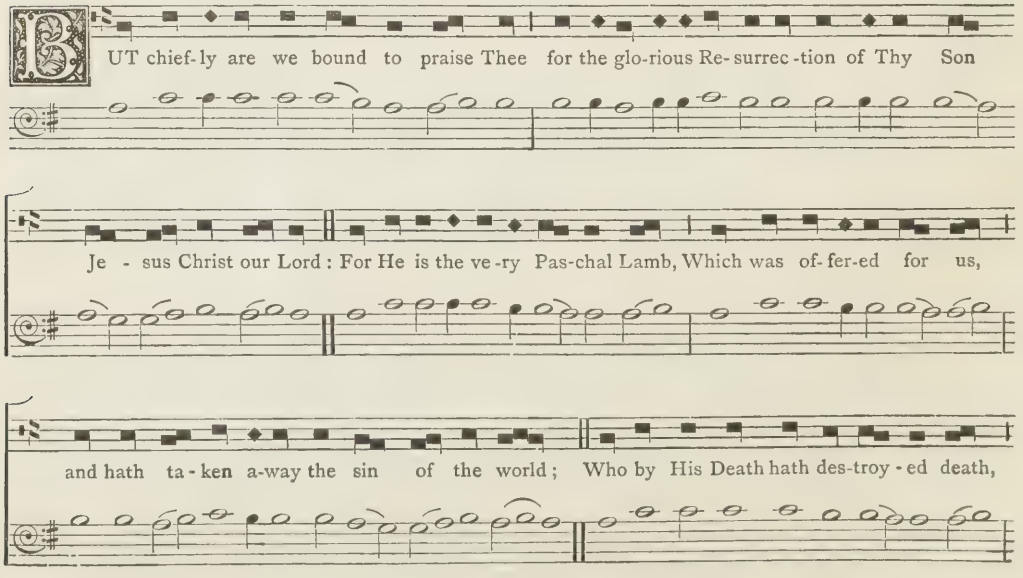
* These words [Holy Father] must be omitted on Trinity Sunday.

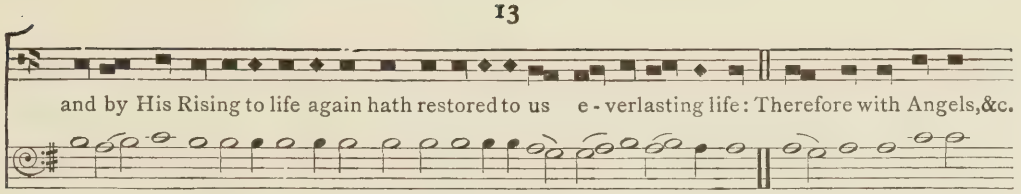
The Proper Prefaces.

UPON CHRISTMAS DAY, AND SEVEN DAYS AFTER.

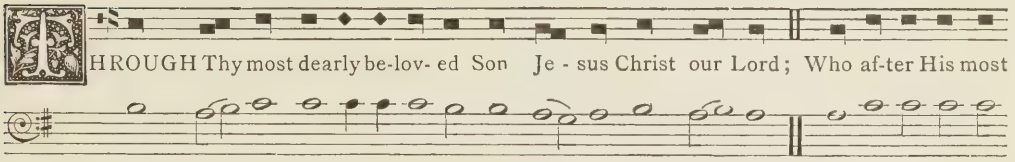

BECAUSE Thou didst give Je-sus Christ Thine On-ly Son to be born as at this time for us;
Who, by the o-pe-ra-tion of the Ho-ly Ghost, was made ve-ry man of the
sub-stance of the Vir-gin Ma-ry His Mo-ther; and that with-out spot of sin,
to make us clean from all sin: There-fore with An-gels,&c.

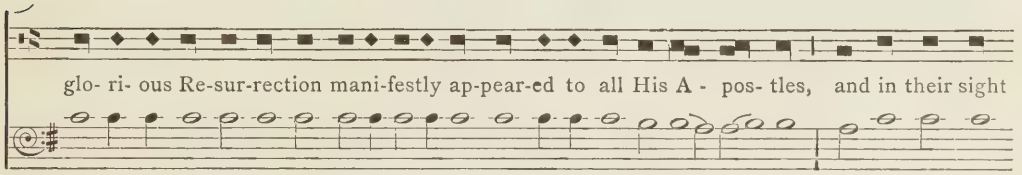
UPON EASTER DAY, AND SEVEN DAYS AFTER.

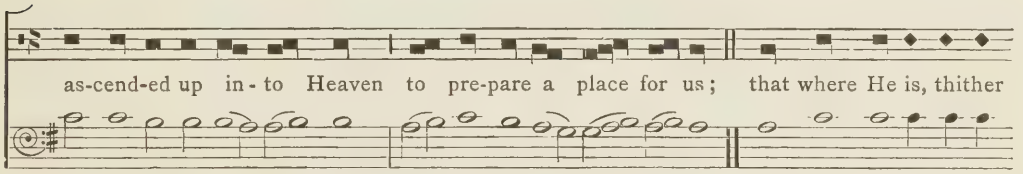

BUT chief-ly are we bound to praise Thee for the glo-rious Re-surrec-tion of Thy Son
Je-sus Christ our Lord: For He is the ve-ry Pas-chal Lamb, Which was of-fer-ed for us,
and hath ta-ken a-way the sin of the world; Who by His Death hath des-troy-ed death,

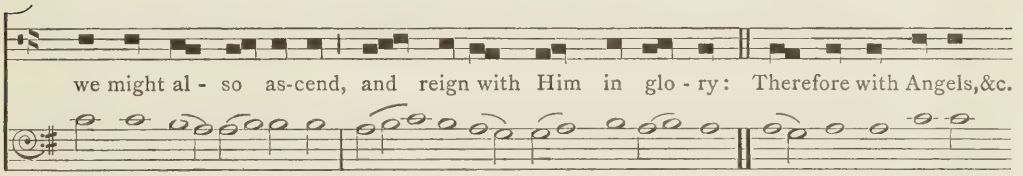


UPON ASCENSION DAY, AND SEVEN DAYS AFTER.

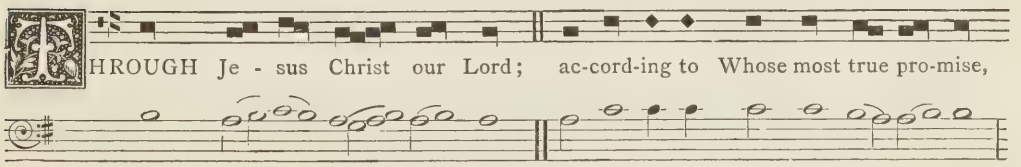


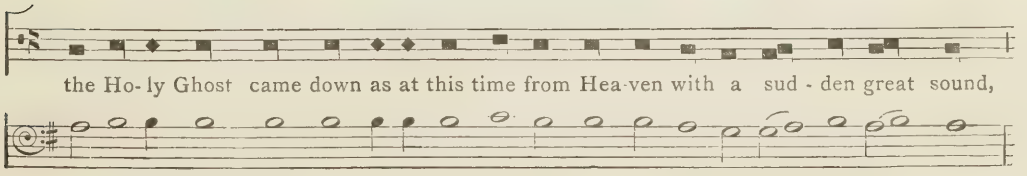


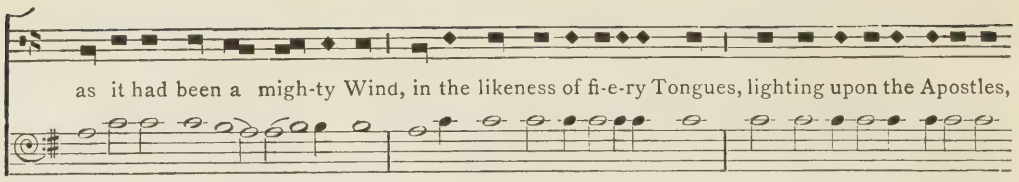


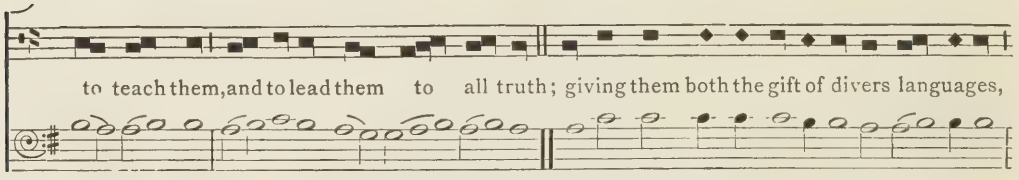


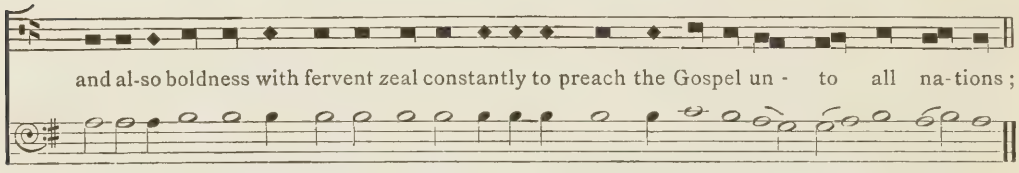
UPON WHITSUN DAY, AND SIX DAYS AFTER.

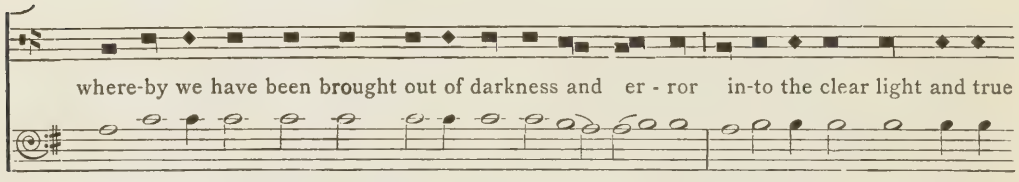


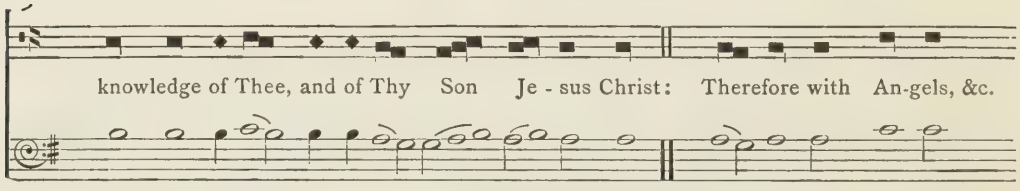




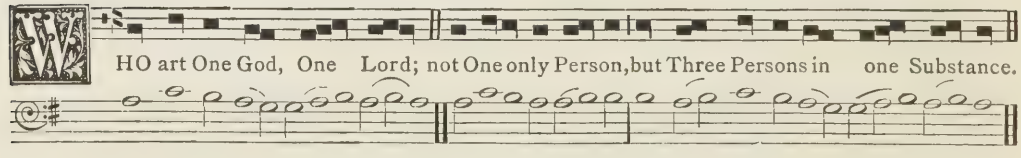


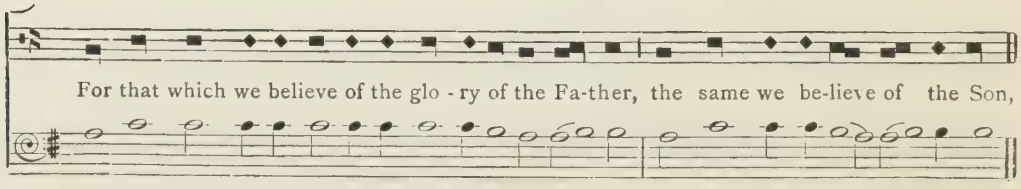


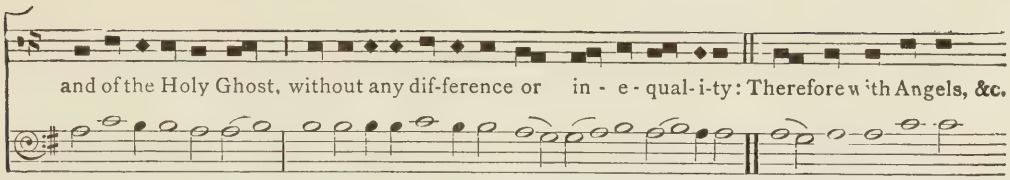


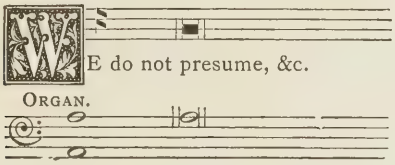


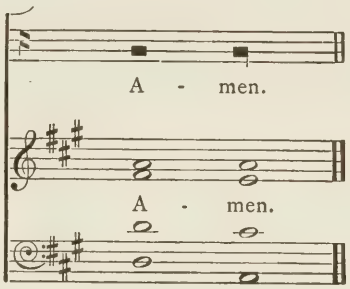
UPON THE FEAST OF TRINITY ONLY.



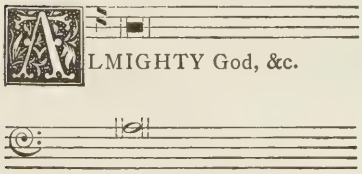


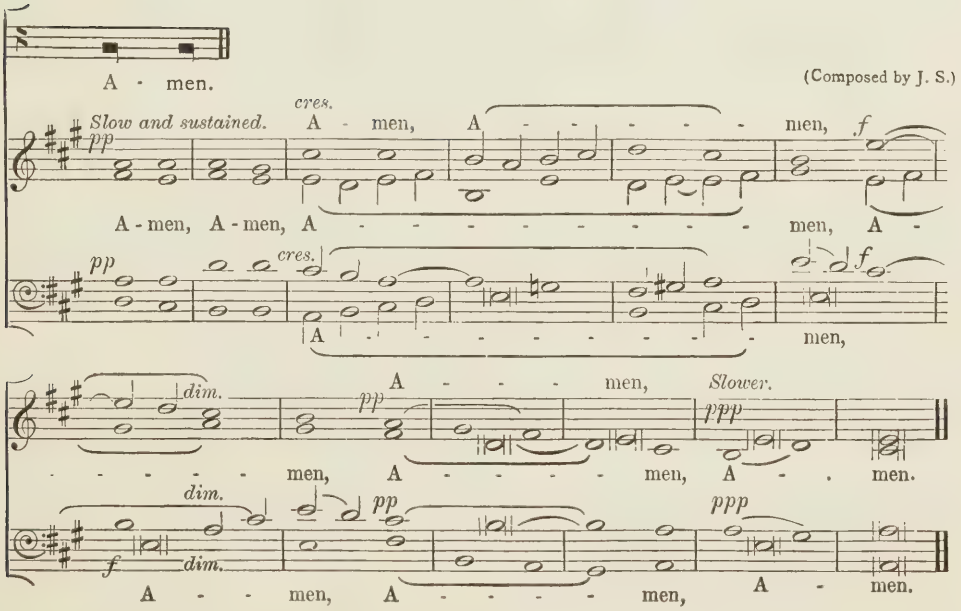


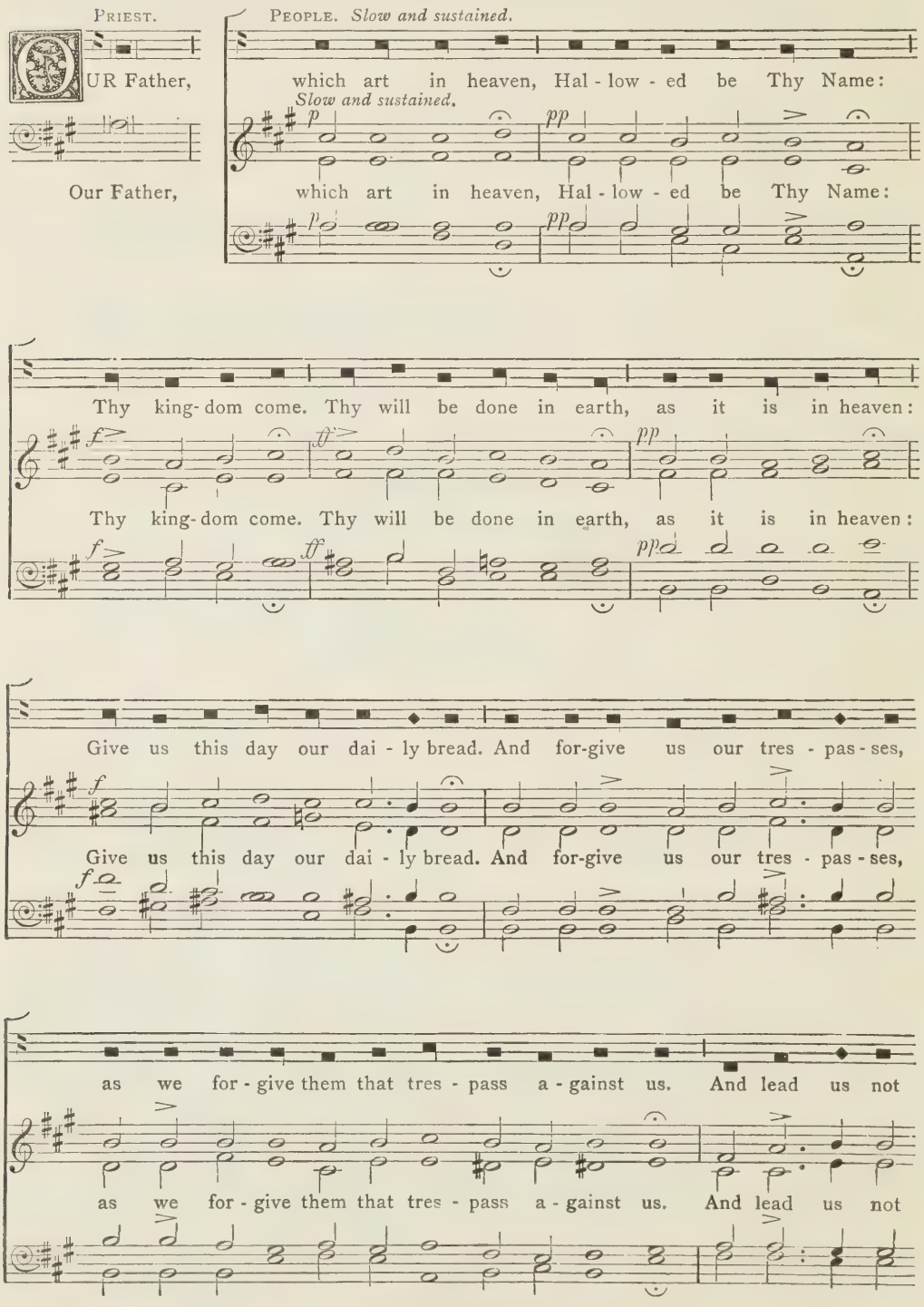




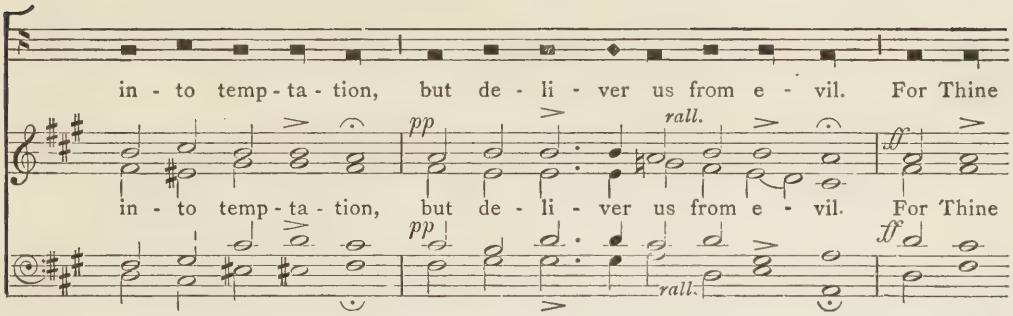
The Consecration.

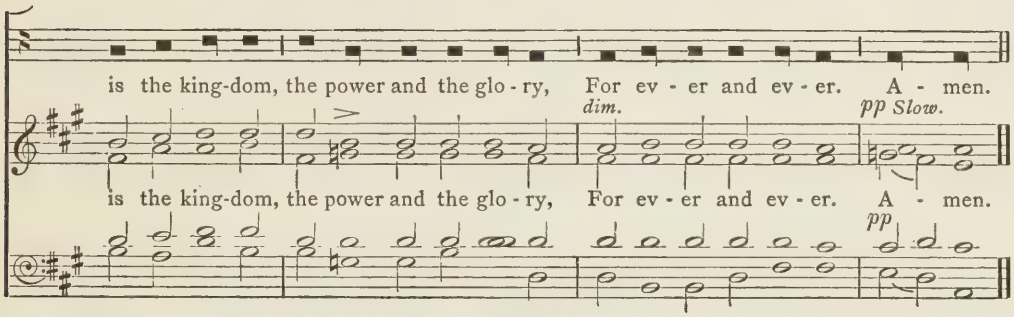




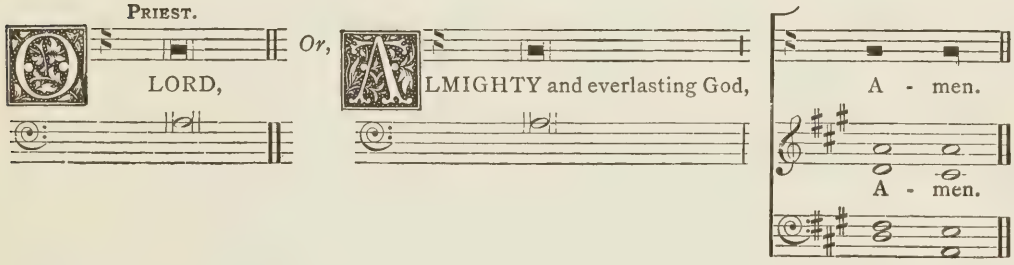
A Hymn will be sung, or the Organ will be played softly while the Clergy and People receive the Communion, which being done, the Priest shall say,*

PRIEST.
UR Father,
Our Father,
PEOPLE. Slow and sustained.
which art in heaven, Hal - low - ed be Thy Name:
Slow and sustained.
which art in heaven, Hal - low - ed be Thy Name:
Thy king-dom come. Thy will be done in earth, as it is in heaven:
Thy king-dom come. Thy will be done in earth, as it is in heaven:
Give us this day our dai - ly bread. And for-give us our tres - pas - ses,
Give us this day our dai - ly bread. And for-give us our tres - pas - ses,
as we for - give them that tres - pass a - gainst us. And lead us not
as we for - give them that tres - pass a - gainst us. And lead us not

* See Appendix.

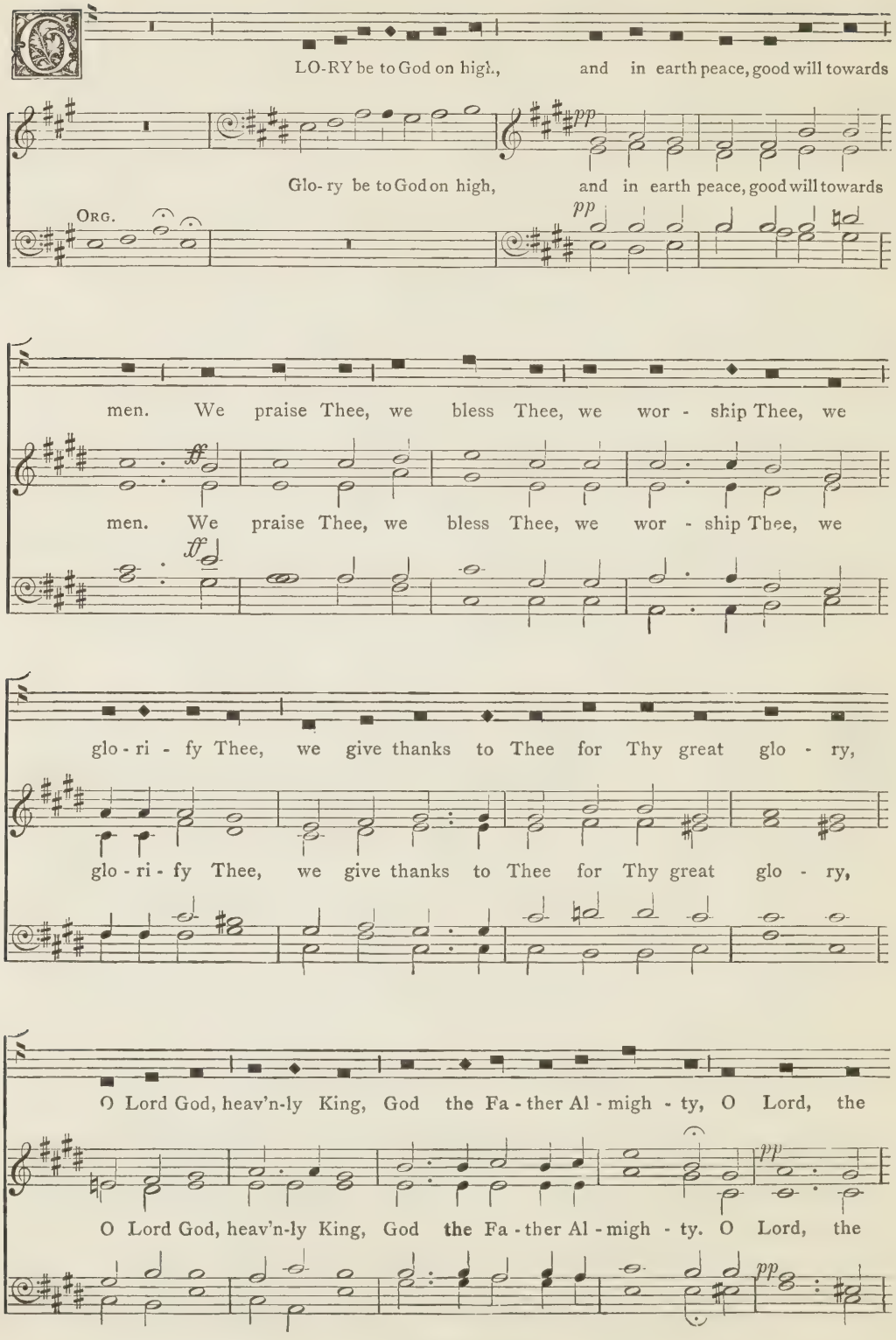
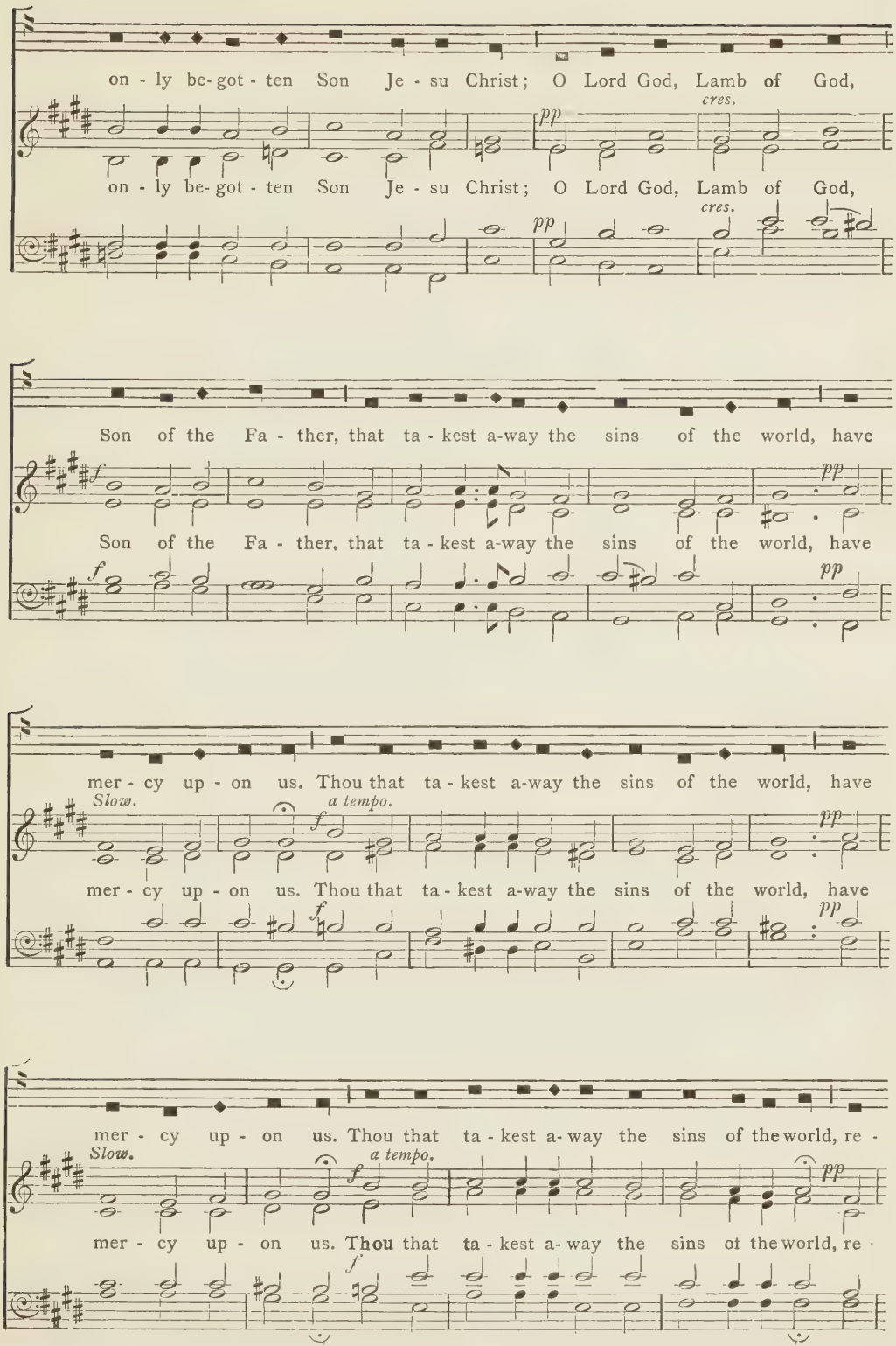
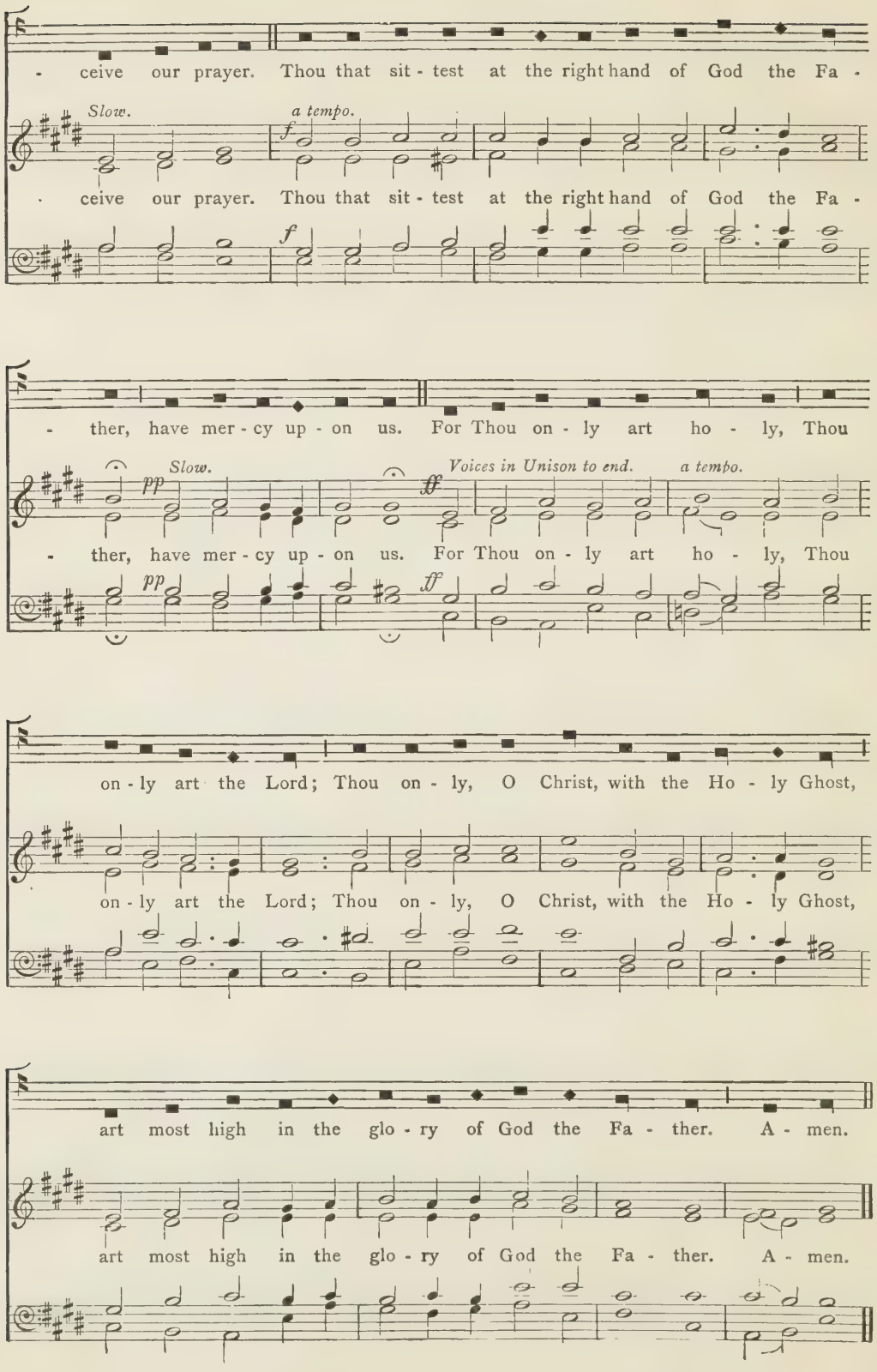

in - to temp - ta - tion, but de - li - ver us from e - vil. For Thine
pp
rall.
ff
in - to temp - ta - tion, but de - li - ver us from e - vil. For Thine
pp
rall.
ff

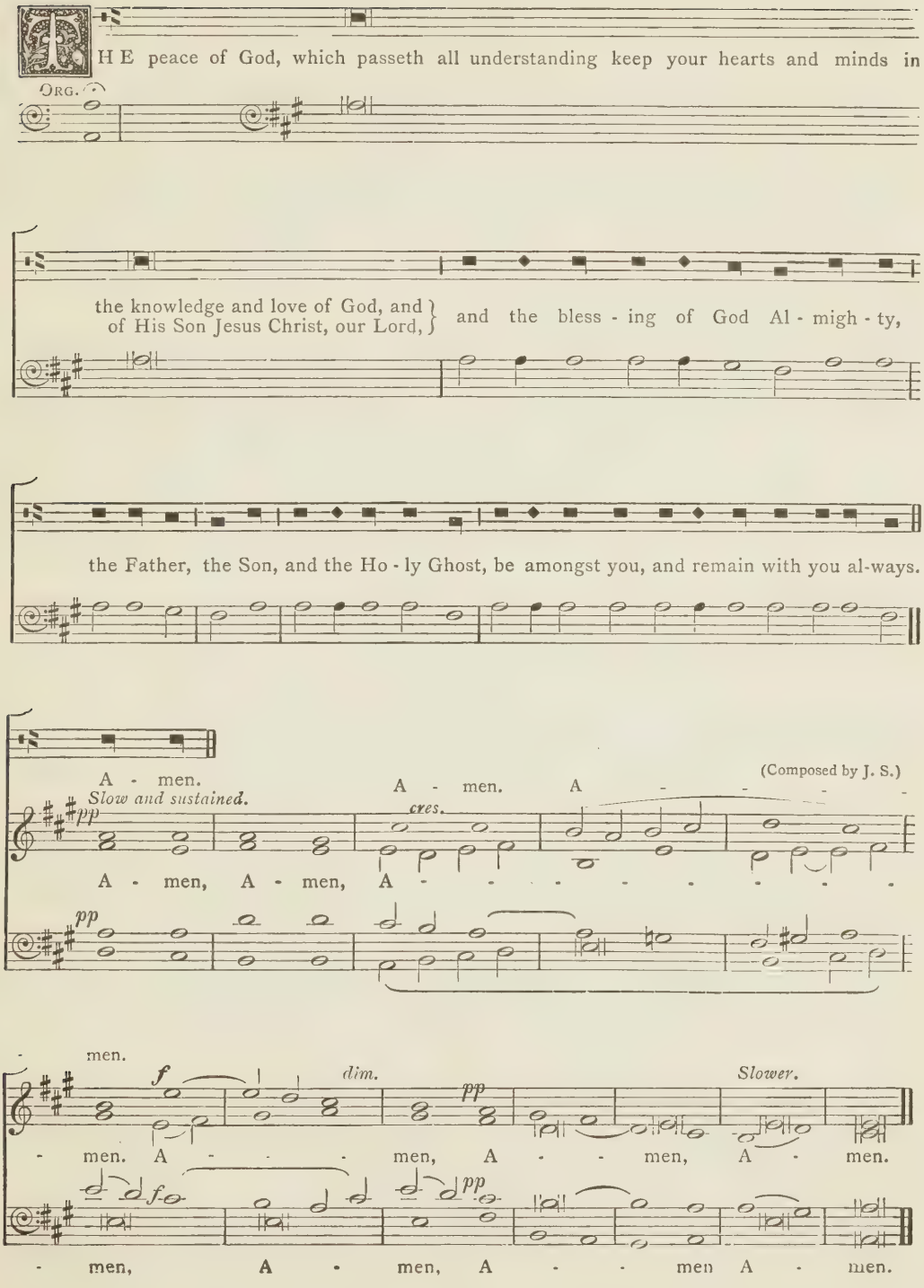

is the king-dom, the power and the glo - ry, For ev - er and ev - er. A - men.
dim.
pp Slow.
is the king-dom, the power and the glo - ry, For ev - er and ev - er. A - men.
pp

PRIEST.


O LORD,
Or,
ALMIGHTY and everlasting God,
A - men.
A - men.

Gloria in Excelsis Deo.

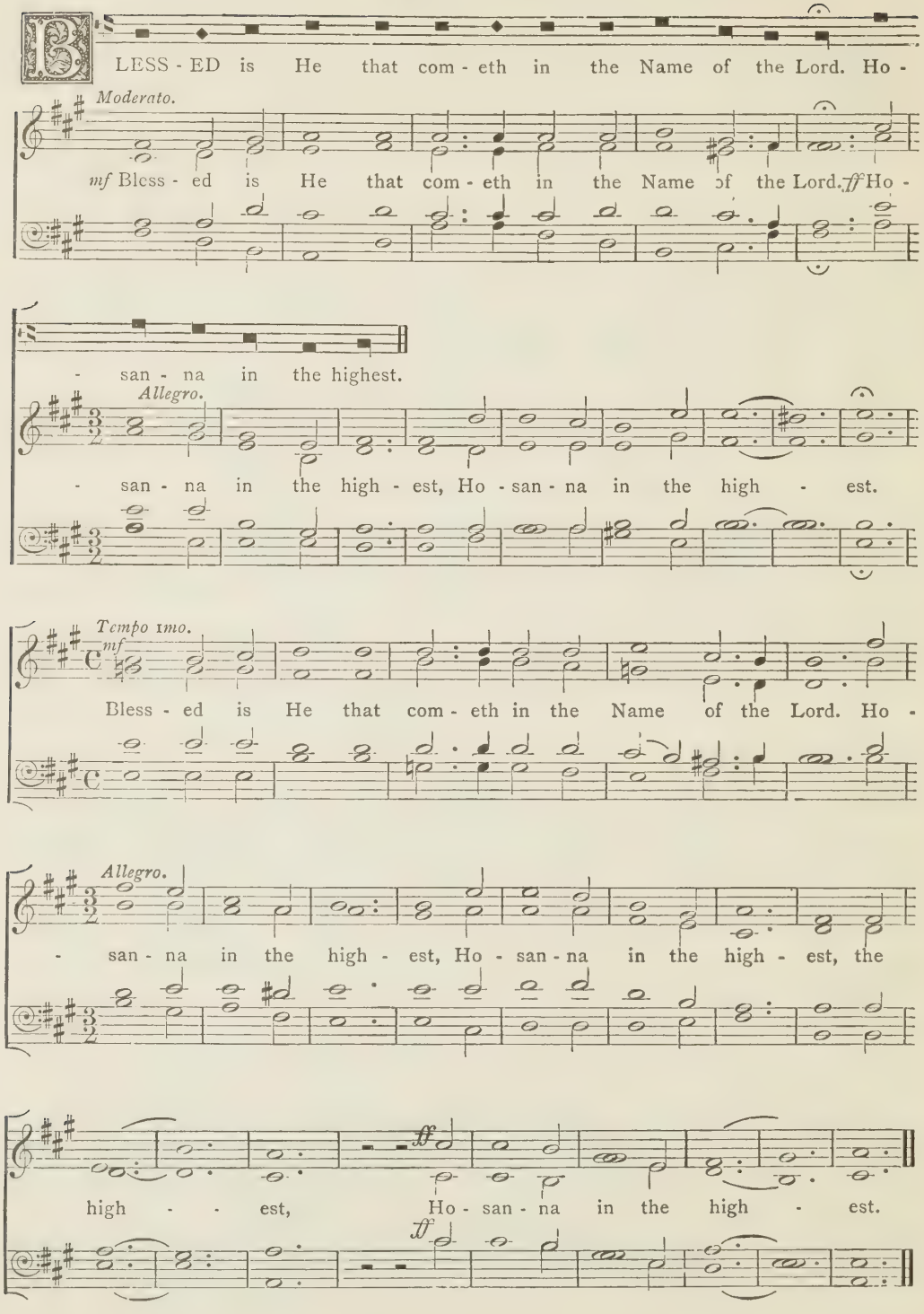

LO-RY be to God on high, and in earth peace, good will towards
Glo- ry be to God on high, and in earth peace, good will towards
ORG.
men. We praise Thee, we bless Thee, we wor - ship Thee, we
men. We praise Thee, we bless Thee, we wor - ship Thee, we
glo - ri - fy Thee, we give thanks to Thee for Thy great glo - ry,
glo - ri - fy Thee, we give thanks to Thee for Thy great glo - ry,
O Lord God, heav'n-ly King, God the Fa - ther Al - migh - ty, O Lord, the
O Lord God, heav'n-ly King, God the Fa - ther Al - migh - ty. O Lord, the

on - ly be- got - ten Son Je - su Christ; O Lord God, Lamb of God,
cres.
pp
on - ly be- got - ten Son Je - su Christ; O Lord God, Lamb of God,
cres.
pp
Son of the Fa - ther, that ta - kest a-way the sins of the world, have
f
pp
Son of the Fa - ther, that ta - kest a-way the sins of the world, have
f
pp
mer - cy up - on us. Thou that ta - kest a-way the sins of the world, have
Slow.
a tempo.
f
pp
mer - cy up - on us. Thou that ta - kest a-way the sins of the world, have
f
pp
mer - cy up - on us. Thou that ta - kest a-way the sins of the world, re -
Slow.
a tempo.
f
pp
mer - cy up - on us. Thou that ta - kest a-way the sins of the world, re -
f

- ceive our prayer. Thou that sit - test at the right hand of God the Fa -
Slow.
a tempo.
f
- ceive our prayer. Thou that sit - test at the right hand of God the Fa -
- ther, have mer - cy up - on us. For Thou on - ly art ho - ly, Thou
Slow.
pp
Voices in Unison to end.
ff
a tempo.
- ther, have mer - cy up - on us. For Thou on - ly art ho - ly, Thou
on - ly art the Lord; Thou on - ly, O Christ, with the Ho - ly Ghost,
on - ly art the Lord; Thou on - ly, O Christ, with the Ho - ly Ghost,
art most high in the glo - ry of God the Fa - ther. A - men.
art most high in the glo - ry of God the Fa - ther. A - men.

The Blessing.

THE peace of God, which passeth all understanding keep your hearts and minds in
ORG.
the knowledge and love of God, and of His Son Jesus Christ, our Lord, and the bless - ing of God Al - migh - ty,
the Father, the Son, and the Ho - ly Ghost, be amongst you, and remain with you al-ways.
A - men.
Slow and sustained.
pp
A - men.
cres.
A - men, A - men, A - - - - - - - - -
(Composed by J. S.)
pp
men.
f
dim.
pp
Slower.
- men. A - - - men, A - - men, A - men.
f
pp
- men, A - men, A - - men A - men.

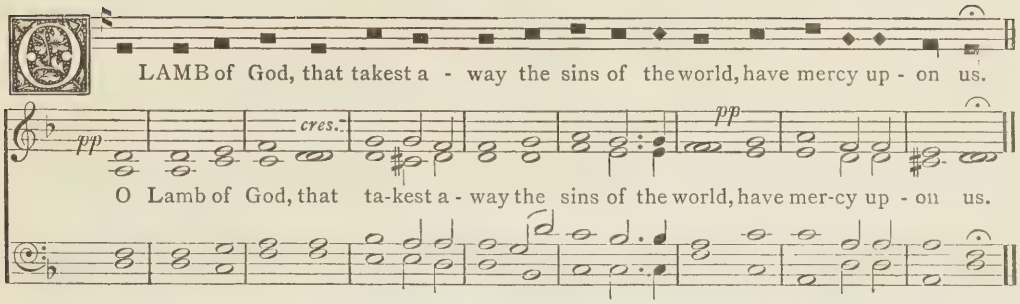
D

APPENDIX.

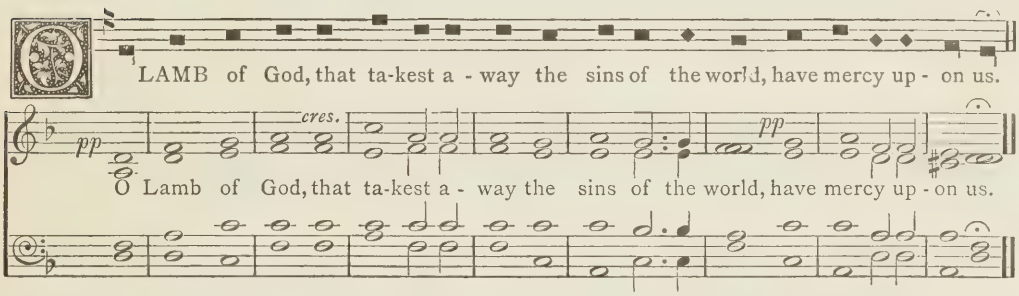
Benedictus.


LESS - ED is He that com - eth in the Name of the Lord. Ho -
Moderato.
mf Bless - ed is He that com - eth in the Name of the Lord. ff Ho -
- san - na in the highest.
Allegro.
- san - na in the high - est, Ho - san - na in the high - est.
Tempo primo.
mf
Bless - ed is He that com - eth in the Name of the Lord. Ho -
Allegro.
- san - na in the high - est, Ho - san - na in the high - est, the
high - - est, Ho - san - na in the high - est.

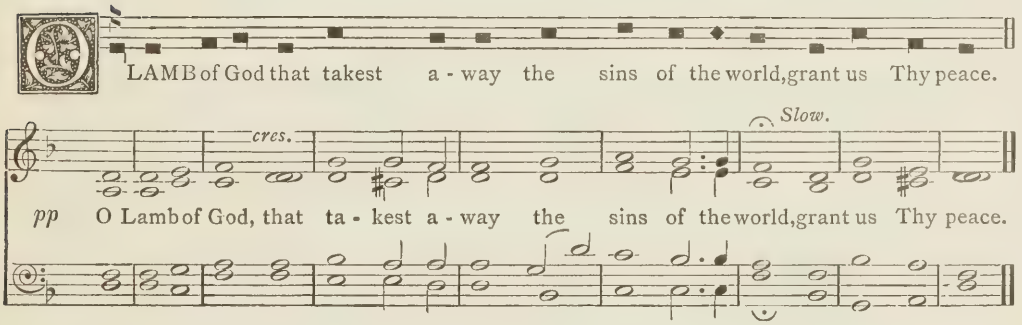
Agnus Dei.


LAMB of God, that takest a - way the sins of the world, have mercy up - on us.
pp
cres.
pp
O Lamb of God, that ta-kest a - way the sins of the world, have mer-cy up - on us.

A short Interlude on the Organ.


LAMB of God, that ta-kest a - way the sins of the world, have mercy up - on us.
pp
cres.
pp
O Lamb of God, that ta-kest a - way the sins of the world, have mercy up - on us.

A short Interlude on the Organ.


LAMB of God that takest a - way the sins of the world, grant us Thy peace.
cres.
Slow.
pp
O Lamb of God, that ta - kest a - way the sins of the world, grant us Thy peace.

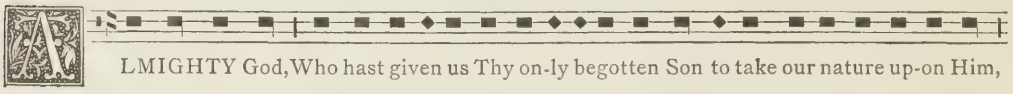
The Tones for the Collects, Epistle, and Gospel.*

THE COLLECTS.

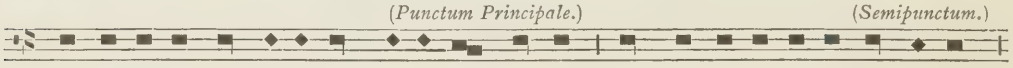
The Festival Tone is used at Matins, Evensong, and celebration of the Holy Communion on all Sundays, Holy-days, and Commemorations.

In the example given, it will be observed that there are two inflections; the first, Fa, Mi, Re, Fa, called the Punctum Principale; the second, Fa, Mi, called the Semipunctum. Care must be taken that the Collect itself, or the body of the Collect, be distinguished from the conclusion. The Collect generally consists of two, three, or more members; but whatever number of members there may be, the Punctum and Semipunctum are only used *once* each in the same Collect, and *once* in the conclusion of the Collect.

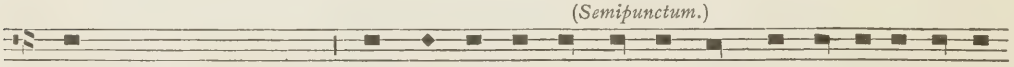
At the end of the first member or clause the Punctum is placed; the Semipunctum closes the second member, which frequently begins with the word "Grant," or "Grant, we beseech Thee." If the Collect concludes with "Through Jesus Christ our Lord," *e.g.*, Collect for Ash Wednesday,† or with, "Who livest and reignest" (without "Through Jesus Christ"), *e.g.*, first Sunday in Lent,‡ the Semipunctum is omitted, and the Punctum only is used.



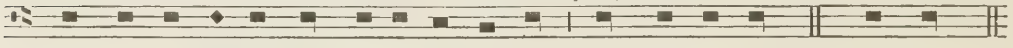
(*Punctum Principale.*) (*Semipunctum.*)



(*Semipunctum.*)

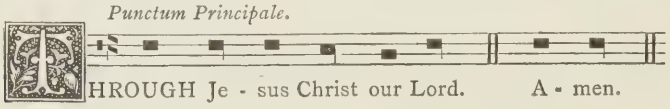


(*Punctum Principale.*)



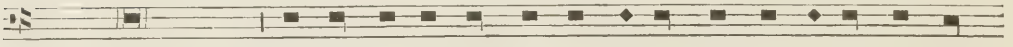
† *Conclusion of Collect for Ash Wednesday, an example of the Semipunctum being omitted.*

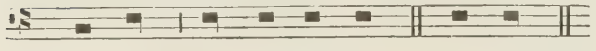
Punctum Principale.



‡ *Conclusion of Collect for 1st Sunday in Lent, shewing the Semipunctum omitted.*

Punctum Principale.



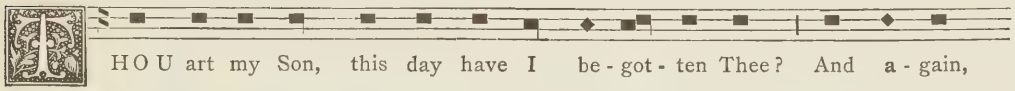


* By the kind permission of the Rev. Henry Aston Walker, M.A., these Rules are quoted from his valuable Manual for the Holy Communion (Novello).

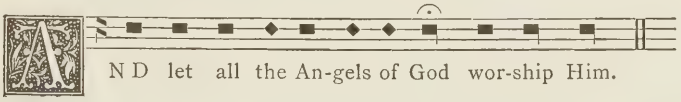
The Ferial Tone is used on Simples and Ferias, and at Burials, and has no inflections: the Collect is sung on one note thoughout, *e.g.*, Fa. However, there is an inflection allowed on Ferias when many prayers have been said, *e.g.*, at the last prayer of Matins, Evensong, and the Litany. It is on the penultimate syllable from Fa to Re.

THE EPISTLE.

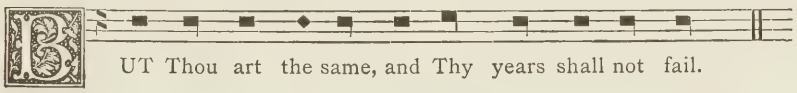
The Epistle is sung on one note, *e.g.*, Fa. There is an inflection, when an interrogation occurs, *e.g.*, Epistle for Christmas Day.



The fourth syllable before a period is much prolonged, *e.g.*—

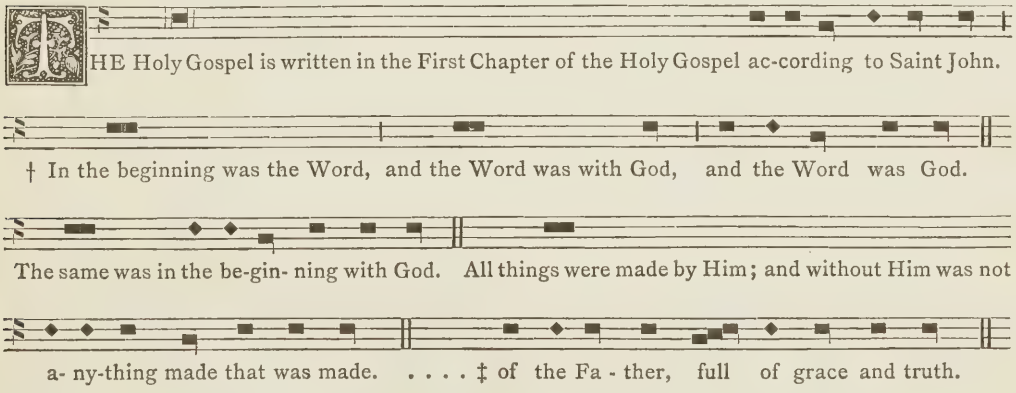


And an inflection on the fourth syllable, or nearest important to that from the end, *e.g.*—



THE GOSPEL.

The Gospel admits of an inflection from the dominant to a third below, *e.g.*, Fa to Re, on the fourth* syllable from a period.† Also before an interrogation, as in the Epistle, and on the fifth syllable from the end,‡ as *e.g.*, in the Gospel for Christmas Day.


THE Holy Gospel is written in the First Chapter of the Holy Gospel ac-cording to Saint John.
† In the beginning was the Word, and the Word was with God, and the Word was God.
The same was in the be-gin-ning with God. All things were made by Him; and without Him was not
a-ny-thing made that was made. . . . . ‡ of the Fa-ther, full of grace and truth.

* This rule cannot always be rigidly kept; when not, the inflection should be made on the most important word or syllable of a word nearest the fourth.

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MORS ET VITA (Latin or English)	6/0	6/6	7/6
DITTO, SOL-FA (Latin and English)	2 0	—	—
THE REDEMPTION (English words) (SOL-FA, 2/0)	5/0	6/0	7/6
DITTO (French Words)	8/4	—	—
DITTO (German Words)	10 0	—	—
MESSE SOLENNELLE (ST. CECILIA)	1 0	1/6	2/6
OUT OF DARKNESS	1/0	—	—
COMMUNION SERVICE (Messe Solennelle)	1/6	2 0	3/0
TROISIÈME MESSE SOLENNELLE	2 6	—	—
DE PROFUNDIS (130th Psalm) (Latin Words)	1/0	—	—
DITTO (Out of darkness)	1/0	—	—
THE SEVEN WORDS OF OUR SAVIOUR ON THE CROSS (Filiæ Jerusalem)	1/0	—	—
DAUGHTERS OF JERUSALEM	1/0	—	—
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MY HEART IS INDITING	0 8	—	—
LET THY HAND BE STRENGTHENED	0 6	—	—
THE WAYS OF ZION	1 0	—	—
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COMMUNION SERVICE, ditto	2/0	2/6	4/0
MASS, IN B FLAT	1/0	1/6	2/6
COMMUNION SERVICE, ditto	2/0	—	3/6
MASS, IN C	1/0	1/6	2/6
COMMUNION SERVICE, ditto	2/0	—	3/6
MASS, IN G	1/0	1/6	2/6
COMMUNION SERVICE, ditto	2/0	—	3/6
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THE EUMENIDES...	3/0	—	—
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